THE HIGH VVAY TO HEAVEN BY

*the cleare light of the Gos-*pell cleanſed of a number of *moſt dangerous ſtumbling* ſtones thereinto throwen by *Bellarmine* and others.

IN

A Treatiſe made vpon the 37.38.*and* 39. verſes of the 7. of *Iohn:* wherein is ſo *handled the moſt ſweete and comfortable doctrine* of the true vnion and communion of Chriſt and his Church, and the contrarie is ſo confuted, as that not onely thereby alſo ſummarilie and briefly, and yet plainly all men may learne rightly to receiue the ſacrament of Chriſts bleſſed bodie and blood, but alſo how to beleeue and to liue to ſaluation. And therefore entitled The high way to Heauen.

By *Thomas Sparke* Doctor of Diuinitie.

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1597.

To the Right Honourable and moſt reuerend Father, the Lord Archbiſhop of Canterburie, Primate of all England, and one of her Maieſties moſt honorable priuie Councell, his verie good Lord; Thomas Sparke wiſheth all health, happineſſe, and proſperitie to his owne heartes good contentation and comfort.

MAnie and ſundrie fauours and kindneſſes (Right Honorable and right reuerende in the Lord) for theſe twentie yeares ſpace that I haue knowne yow, receiued at your Graces hands, haue alwaies made me not onely to loue and reuerence yow; but alſoe to thinke my ſelfe vnfainedly ſoe much bounde and beholden vnto your Grace, as that I haue a long time

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beene of this minde, that it is not sufficient to discharge me of vnthankfulnesse, by bare wordes (though neuer so full of kindnesse & thankefulnesse) both in your absence and presence to testifie the same, (whereof yet euer since I first knew you I haue beene carefull and mindefull) and therefore I haue long agoe resolued my selfe (hauing no better meanes to doe it by,) by dedicating some part of my poore labours vnto you, to giue you and all others, to whom the sight thereof shall come, some publike and assured testimonie of my duetifull and thankefull heart towardes you. Whereupon hauing at the earnest and importunate sute and request of diuers of my worshipfull and good friendes, not long since committed to writing the Treatise following (which

in effect they first heard me from point to point in this manner deliuer vnto them in certeine sermons) I haue now thought it good in this sort somewhat enlarged to publish it, the better to satisfie their desires: and to the end aforesaid, I haue made bolde to dedicate the same vnto your Grace, beseeching you to accept therof rather according to the minde of the offerer (which I protest vnto you is full of loue and reuerence towardes you,) than to the simplicitie & meanesse of the thing it selfe, which I must needes confesse in respect of the handling, is much vnworthie of such an Honourable patrone as your selfe is. As for the matter, it is (I am perswaded) answerable to the title that I haue giuen it, which is, The high way to Heauen. For therin

first is shewed howe the lawe is our schoolemaister to Christ, by causing vs to knowe our sinnes, and to feele the weight and burthen thereof to make vs wearie of the same, and therefore to hunger and thirst after him: and then what Christ is in person and office, and how he is to be apprehended and fed on to saluation by a true and liuely faith in him, is largely & plainlie declared: and lastly also, heerein such as are and haue beene first duely throwen downe by the lawe, and after truelie raised vp againe by the Gospel, in Christ, are taught how they are to liue and spend the rest of their daies in holinesse and righteousnesse. Which I am sure is the olde ancient beaten waie throughout all the whole course of the olde and new Testament, and in

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all ſound antiquitie, that the ſaints and ſeruantes of God haue taken to be the onelie ſaiſe and ſure waie, wherby they haue ſought to come to the kingdom of heauen. Your Grace therfore being one (as I fullie perſwade my ſelfe you are) that ſeeke to come thither by this onelie waie, and therefore one alſo that is verie deſirous that all others ſhould walke thitherwards in an eauen and ſtreight courſe therunto; in reſpect of the matter therein handled, my good hope is, you will not be aſhamed or thinke much at all, that it ſeeketh thus to come abroad vnder your countenance & protection. For though the waie be neuer ſo well knowne alreadie and be beaten and trode out by manie before this, and that perhaps more exactly and ſubſtantially than it is here-

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in by me: yet seeing manie are still to go this same way, & all cannot hit of the same guids, & still Sathan will be busie by his complices eyther to keepe men frō finding it, or by one sleight or other to turne them out of it. I trust that after so manie that haue gone before me in guiding men into and keeping them in this way, this my profered seruice to that end, may & will bee yet profitable vnto many. Now these 24. years at the least it hath pleased the Lord to vse my poore ministrie, and that, his name be blessed for it, in great peace & quietnesse, & yet I haue therin alwaies bene of this mind, and am & will be stil, not to esteeme or know anie thing, but euen this way through Iesus Christ and him crucified. 1. Cor. 2. 2. And sure I am I find and I perswade my selfe I shall still, though

though I cõtinued therin twise as long more, this to be a matter so necessarie and of that importance beyond all other, to be insisted in and dwelt vpon, that I should neuer haue either leasure or pleasure to trouble eyther presse or pulpit with any thing without the verie bondes and strict limites hereof. For (alas) euery where, yea euen where most paines hath bene taken and yet is by catechising of & conference with the people, yea by view of their liues, there is eyther such grosse ignorance heereof, or erring or halting heerein to be found & seene amongst thẽ, that if all the ministers of England had the tongues both of men and Angels, they should find work inough throughlie to employ themselues in, onelie about the reformation heereof. I would

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to God therfore, that all controuersies, wherof men may be ignorant without danger either of not finding, or of not leasing this heauenly way, might either be kept and reserued onely to brotherly and friendlie conferences among the godlie learned, or elſe that for euer they might be faire dead and buried among ſt vs; and that ſo, that all of vs as one man with one heart and with one mind, might & would ioyne all our forces together to leade men aright into this waie, and to keepe them on ſtreight in the ſame, what ſubtiltie and cunning ſoeuer Sathan and his inſtrumentes ſhould at anie time vſe to the contrarie. For we may be ſure, ſo that he any way can get men to miſſe or to leaſe this waie whiles we are buſying our owne heades and the peoples with

other

other matters of farre leſſe importance, though therein we ſhew neuer ſo much zeale and learning, he hath the verie thing he deſireth. For that doubtleſſe hath beene and is ſtill a dangerous ſtratageme or pollicie of his, when he findeth he cannot as he would preuaile by keeping men in ignorance and careleſſe ſecurity, then to doe what he can, that they may ſpend their learning and zeale about matters of the leaſt moment, that in the meane time he may the more quietlie by their ſilence in matters of greateſt weight, by the other contrary way, as it were paue the waie to Atheiſme: yea I feare much (to ſpeake plainely what I thinke) that lacke of due conſideration hereof in time, in ſome hath not onelie beene one of the next cauſes of the phanta-

ſticall

sticall sectes of the Brownistes, and Familistes, but also of too shamefull encrease, in so great light of the Gospell, both of Papistes and Atheistes amongest vs. Wherefore my heartes desire and prayer to God for England is and euer shall be; and for all the Churches of Christ whersoeuer in the wide world, that this subtiltie of Sathan may both heere and euerie where be throughlie well lookt vnto, and the mischiefe thence ensuing be as carefully preuented as possiblie may be: for otherwise it may growe intollerable and vncurable. And I beseech the Lord heartilie to giue your Grace and all the rest of the reuerend Fathers the Bishops of this land, and all others that be in authoritie with you in the same, both skill

and

and will, power and might by the assistance of his holie spirite speedilie and effectuallie to cleanse and purge these Churches of England and Ireland so, of all these foure kindes of dangerous aduersaries, that without their stopping of vs at the first, or seducing of vs afterward eyther of the right hand or of the left, all the rest of vs as brethren and heires of the kingdom of heauen may both happilie get into this way thither, and also most stedfastlie and constantlie perseuere therein euen vnto the verie end.

Thus presuming (as you see) of your Graces curteous and friendlie acceptance both of this my trauell in pointing out this waie, and also of this my bold dedicating the same vnto you: I will not cease to praie vnto God to requite

requite and recompence seauen-folde into your bosome both this & all your great and vndeserued former fauours towardes mee. And thus beseeching him also long to preserue you in health and honour to his glorie, the Churches good, & to your owne euerlasting comfort now & euer; crauing also pardon for this my boldnes, and hoping therof, I most humblie take my leaue. From Blechlie in Buckinghamshire. 1596.

Your Graces alwaies most readie and willing to be at your commandement,

Thomas Sparke.

The high way

to Heauen.

Iohn. 7. vers. 37. 38. 39.

Now in the last and great day of the feast, Iesus stoode and cried, saying, if any man thirst, let him come vnto me and drinke.

He that beleeueth in mee, as saith the scripture, out of his belly shall flow riuers of waters of life.

This spake he of the spirit, which they that a. *beleeued in him should receiue. For the holie Ghost was not yet giuen, because that Iesus was not yet glorified.*

IN these wordes (welbeloued in our Lorde and Sauiour) the holy Euangelist Saint *Iohn* hath set down the summe and effect of a famous sermon made by Christ himselfe, the verie consideration whereof, ought both to stirre vppe me to open the same the more reuerently,

and also to prooue you, to listen thereunto the more religiously and attentiuely. Herein, the method that he hath followed, and that therefore likewise I must, is this; First, hee noteth certaine circumstances thereof, then the substance of the sermon it selfe. The circumstances hee expresseth in these wordes, *Nowe in the last and greate day of the feast, Iesus stood and cryed saying*: and the sermon in the rest: and that in this order. First he noteth to whom he directed it, and his speech therein, saying that he beganne it thus, *If any man thirst*: then in the rest, what it was that he spake vnto such: Nowe the summe of his speeches (as he hath heere recorded it) consisted of two pointes: first of a commaundement that he gaue to them to whome he spake, and then of a promise that he made them, obeying that commaundement of his. The commaundement the Euangelist saith, was this, *Let him come to me and drinke*: and the promise was this, *hee that beleeueth in mee as saith the scripture, out of his belly shall flowe riuers of waters of life*. So that he commaunded two thinges: first a comming vnto him, and then a drinking of him; and forasmuch as the promise was thus

The method.

deliuered

deliuered in a figuratiue and metaphoricall kinde of phraſe, the Euangeliſt directed by the ſpiritte of God, of a care he had to leade men to the right vnderſtanding of Chriſtes meaning therein, and to preſerue them from miſtaking of the ſame, telleth vs plainely, that by the riuers of waters of life, that Chriſt ſpake of in this promiſe of his, he vnderſtoode, *the ſpiritte which they that beleeued in him, ſhoulde receiue*, adding withall, that that was not in ſuch meaſure yet powred vpon ſuch, as it ſhoulde be afterward, for that *Ieſus was not yet glorified*; for ſo his wordes, *the holie Ghoſt was not yet*, muſt be vnderſtoode as I ſhall ſhewe, when I come vnto them. Wherefore nowe to proſecute theſe thinges in order as they lie, as they ſhall offer themſelues vnto vs in the text. Firſt we haue to conſider what he hath ſaide concerning the circumſtances of this ſermon. Touching which, *nowe in the laſt and greate daie of the feaſt, Ieſus ſtoode and cryed* (ſaith the Euangeliſt:) for the better vnderſtanding of which wordes, if we peruſe the former part of this Chapter, it will euidentlie appeare vnto vs, that when Chriſt made this ſermon, he was at *Hieruſalem*, and in

The circumſtances.

in the temple there, by occasion of the feast of tabernacles, which then there they kept & solemnized; where and when the Iewes sought to take him, and therfore purposely the pharisies, and high priestes sent officers thither, and that to the end that so he being taken, they might kill him, whereof Christ was not ignorant. For there before this, at this verie feast, teaching openly out of the scriptures, to the astonishment of all his enemies, that heard him, he saith flatly vnto them, *vers.* 19. *Why goe yee about to kill me?* Nowe the last day of this feast as we may see, *Leuit.* 23. *vers.* 36 was the eight day when by Gods ordinãce they were to haue an holie conuocation, and a solemne assemblie: vpon which daie Iesus stoode vp, and made this sermon, with a lowde and crying voyce, that so the better he might be hearde throughout that great assemblie and concourse of people. All these thinges therefore laid together, shew vs plainely thus much, that Iesus was the preacher of the sermon, and where, when, and in what manner it was preached by him: namely, that it was preached at *Hierusalem*, euen in the temple, at and in the feast of tabernacles, and vpon the last and most solemne day therof,

and

and that in the middeſt of moſt bloody, and malitious enemies; moſt confidently, ſtoutly, and boldly, for he vttered it ſtanding and crying, thereby ſhewing that he was neither afraide to be heard nor ſeene: yea, thereby making it moſt manifeſt, that he deſired nothing more, then that they ſhoulde thorowly both ſee and knowe his perſon, and vnderſtand and beleeue his doctrine. And yet for all this, howe deſirous ſoeuer his enemies were, then to haue taken him, *yet no man had power to lay handes on him*, as it is noted: *Verſe.* 44. yea they that were ſent to that ende, returned, and gaue this reaſon of their not touching him, *that neuer man ſpake as he did*, *verſ.* 46. The noting thus of theſe circumſtances, by the Euangeliſt, wee muſt not thinke was needleſſe, but to very good purpoſe: yea, we ought alwaies to aſſure our ſelues, howſoeuer in humane writings and ſpeeches, there may often be found many idle and ſuperfluous wordes, that it is neuer ſo in the Canonicall ſcriptures. For they beeing as they are, *all enſpired of God*, 2. *Tim.* 3. *verſ.* 16, and the holy writers thereof, ſpeaking and writing therein onely, *as they were moued by the holie Ghoſt*, as *Peter* teſtifieth of

them, 2. *Pet. verſ.* 21. we may be ſure they haue not vttered or ſet downe any word in vaine therein. And if we doe but a little weigh and conſider of thoſe circumſtances, thus ſet downe heere by ſaint *Iohn* how ſleight ſoeuer the vſe thereof ſeeme to vs at the firſt we ſhall ſoone perceiue, that there is both much and very good vſe to be made thereof. For firſt notwithſtanding the corruptions of thoſe times, in that Chriſt would come to *Hieruſalem*, to the feaſt of tabernacles, we may learne, not onely Chriſtes obedience to Gods ceremoniall lawe, as then yet ſtanding in force and not abrogated, to teach vs alwaies to be obedient to his perpetuall lawes: But alſo, that it is not lawfull, ſciſmaticallie (as Anabaptiſtes, Browniſtes, and they of the familie of loue and others doe) to ſhunne publike aſſemblies, and the exerciſes of true religion therein, for euery ſmall corruption and ſuperſtitious faſhion, either but ſeeming to ſuch ſo to bee, or indeede which are ſo to be found therein. Becauſe that then both in the prieſtes and in their additions and detractions from the lawe of God, the corruptions were many, groſſe and euident, as the Euangeliſtes and ſtories of thoſe times, make it moſt manifeſt,

nifeſt, and yet as we may ſee by this, Chriſt ſhunned not the temple and their aſſemblies there. And in that Chriſt there among the greateſt and ſpiteſulleſt enemies that he had, preached and taught thus boldlie: Further there by his example he hath giuen vs to learne, that hauing a lawfull calling, and a good cauſe as he had, neither daungerouſneſſe of the time, place, or perſons, that we haue to deale withall, ought to make vs ſhrink from execution and vrging of the ſame. His choiſe of this day rather then an other to make this ſermon in, his ſtanding to vtter it, and his vttering it, crying, argue that he had a care, and an earneſt deſire, that it both might be heard of as manie as might bee, and alſo be well vnderſtoode and caryed awaye, for then was it likelie the audience was the greateſt, and that which they hearde laſt (as *Chriſoſtome* verie well obſerueth vpon this place in his fiftith Homilie of Sainte *Iohn*,) eſpecialhe vttered in this ſorte, was alſo likelie beſt to be regarded and marked of them: which may verie well teach vs in all our actions and deedes, both wiſelie to make a choiſe of our time, to doe them, when

there is moſt likelihood to doe good thereby to moſt, and alſo in the buſineſſe of the Lord to deale faithfully and confidentlie, and in no caſe boldlie, but zealouſly and earneſtly. And the better to encourage vs therein, to followe our Lorde and Sauiour, it is worthie the noting, that for all his thus dealing, and the ſet purpoſe of his enemies then to take him, that yet he departed thence ſafe, without any trouble; for vntill the time appointed of our heauenly father be come: wee may ſee by this, we may and ſhall ſafely proceed on, in the diſcharging the duetie of our vocation, what dangers ſoeuer otherwiſe in the meane time, ſeeme to lie in the way to ſtop vs, or to cut vs off. And laſtly this earneſtneſſe of Chriſt about the deliuerie of this doctrine, ſhewed both in his ſtanding and vttering of it, crying, may teach vs that he ſaw of the one ſide, the matter was worth the hearing, & of the other ſide, that there was in his hearers ſuch dulneſſe, notwithſtanding to liſten as they ſhould thereunto, that al this would be little inough: the conſideration whereof ought to mooue you, that be hearers, to rowſe vp your ſpirittes, to liſten thereunto more attentiuely: and ſtraightlie it vrgeth me to be as earneſt

neſt and vehement as I can, in the opening the ſame vnto you: and ſo conſequentlie may and ought to ſtand in ſteade of a moſt forcible place, both to me and you, to bid vs, both in ſpeaking and hearing hereof, euerie way, to behaue our ſelues righteouſly.

Wherefore thus by theſe circumſtances and the vſe thereof, we being (I hope) prepared to doe: let vs now go on as it followeth. *If any man thirſt*, ſaith Chriſt, whereby it appeareth, that he directeth his ſpeech, although to al that thirſted, without exception, whatſoeuer they had beene before, yet to none but to ſuch, for he knewe well inough that none but ſuch would eyther regarde his commaundement or had any right vnto, or portion in, the promiſe that he mēt to make. In the very ſame ſenſe ſaith *Eſay*, in the perſon of God. *Cap.* 55. 1. *Ho, euery one that thirſteth, come ye to the waters, &c.* and the ſame prophet, *Cap.* 44. *verſe.* 2. & 3. bringeth in the Lord, ſaying, *Feare not ô Iacob my ſeruant, and thou righteous whom I haue choſen: for I will powre water vpon the thirſtie, and floudes vpon the drie ground, &c.* Likewiſe of the ſame kind of men ſpake Chriſt, *Math.* 5. 6. *Bleſſed are they that hunger and thirſt for righteouſneſſe, for they ſhall be filled*. And in the chapter going

To whom he ſpake.

going before this, whence I haue my text, where Christ teacheth, that, *He is the bread of life, and that his flesh is meate indeed, and his bloode drinke indeede*, he sayeth, *hee that commeth vnto him shall neuer hunger, and he that beleeueth in him, shal neuer thirst. verf.* 35. By all which places laid together we may see that it is an vsuall thing with the Lord, by thirstinesse to describe them, to whome with any hope to doe good he speaketh, and to whome he vseth to make his gracious promises: and that though sometimes he name thirstinesse onely, that yet he sometimes also requireth both hunger and thirst expressely; thereby teaching vs, that when the one is onely named to vnderstand the other also. Nowe for as much as the meate and drinke talked of in any of these places, to satisfie the hungrie and thirsty, is neither earthly nor such as we vse to take in by the mouth and other instrumentes of the bodie, but altogether heauenly, and such as must be eaten & drunken by the mouth of our soules: therefore we may be sure that herein there is a metaphor vsed, and that in this phrase and speech, by a similitude betwixt the hunger and thirst of the bodie and the affections of the soule, by those termes the

Lord

Lord meaneth, the like paſſions and affe-
ctions of the ſoule afore towards the meate
and drinke prepared therefore, as is founde
in the bodie after meate and drinke meete
and fit for it. Seeing then that the ground
and foundation of ſuch metaphors is al-
waies the analogie and reſemblance be-
twixt the metaphoricall wordes, and the
thinges for the expreſſing whereof they are
vſed, we ſhal the better vnderſtande what
is ment heereby by the hunger and thirſt
of the ſoule, if we doe but conſider that bo-
dily hunger is an earneſt longing after meat
for the body proceeding from a ſenſible
feeling of emptines and want thereof: and
that bodily thirſt, is an earneſt longing af-
ter moyſture to remooue the heate and
drineſſe that for lacke therof troubleth the
bodye, for what is this ſpirituall hunger
and thirſt elſe, but an earneſt longing
for ſaluation onely in Chriſt Ieſus, pro-
ceeding from an effectuall feeling of no-
thing but damnation to be due vnto
vs, in reſpecte of our ſelues? And
therefore the ſoule that is inwardlie tor-
mented, vexed, troubled and diſquie-
ted with a due ſighte and feeling of
the owne emptineſſe, to iuſtifie or ſaue
it ſelfe: yea, that naturallie findeth

What it is to thirſt.

it

it selfe promised with nothing else, but with the scorching heate of sinne, and drought of all goodnesse, doubtlesse will so hunger and thirst, that is, so earnestly and vnfainedly long and desire to be deliuered from this state and condition, that in trueth, without all hypocrisie it will be readie to say with *Dauid, that as the Hart brayeth after the riuers of waters, so it doth after the liuing God. Psal. 42. verse. 1. & 2.* But to put it out of all doubt, that here by the hungrie and thirstie, are ment onely such: compare herewith the very like speech of Christ, *Math. 11. vers. 28.* where he said: *Come vnto me, all ye that are wearie and laden, and I will ease you.* For euen there as heere, he first describeth them, to whom he spake, secondly he telleth them what he would haue them to doe, and lastly, hee giueth them a sweete promise, which they should enioy if they would so doe. So that though there be some difference betwixt the wordes of Christ there and heere, in sound, yet litrle or none is there in sense: wherefore in steede of the hungry and thirstie here in this place, he there placeth the wearie and laden: whereby he vnderstandeth them, that being heauy laden with sin, (as we are all) are growne also to be wearie therof

thereof, which no man may or can thinke himselfe tobe, as long as he continueth securely, in going on in sinne, so adding sin to sin. For he that is weary of his burthen, hath a desire to be eased therof, and in the meane time, vntill he can get quite to be discharged of it, he himselfe rather daily seeketh to lessen it, then to increase it. The broken and contrite heart therefore vnder the burthen of sinne, and that groneth, and is inwardly disquieted in his verie soule, with the feeling and smarte thereof, is the man that will hunger and thirst after Christ, that so in him, and by him, he may be eased and deliuered: and therefore such are the onely men to whom Christ heere speaketh. At this pointe was *Dauid* Psalm. 6. when he wrote, *vers.* 2. & 3. *Haue mercie vpon me (O Lord) for I am weake, O Lord) heale me, for my bones are vexed, and my soule is also sore troubled, &c.* But being againe in the same case, (as it appeareth, *Psa.* 51.) he comforteth himself with this, *ver.* 17 *That the sacrifices of God were a contrite spirit, and that a contrite spirit and broken hart, he would not despise.* And good reason hath euerie man to be of his mind. For *Esay.* 61 1, 2, 3. (for so Christ himselfe hath taught vs to apply it) it is said of Christ, *that the*

spirit

ſpiritte of the Lorde was vppon him, and that therefore he had annointed him, and ſent him to preach good tidinges vnto the poore, to binde vppe the broken hearted, to preach libertie to the captiues, and to them that are bounde, the openinge of the priſon, &c. And therefore after in the perſon of GOD, ſaith the prophet: *to him will I looke, euen to him that is poore, and of a contrite ſpiritte, and trembleth at my wordes, wherefore heare the worde of the Lorde, yee that tremble at his wordes, Eſay. 66. verſe. 6.* and euen to this Chriſt had an eye, *Matth. 5. 3. 4. 5.* ſaying, *Bleſſed are the poore in ſpiritte, for theirs is the kingdome of heauen. Bleſſed are they that mourne, for they ſhal be comforted. Bleſſed are the meeke, for they ſhall inherite the earth, &c.*

And hence came it, that the proude phariſie puſt vppe with a conceite of his owne righteouſneſſe, wente home vniuſtified, and the poore publican throwne downe and humbled before GOD, in the ſight of his owne ſinnes, and therefore crying, *Lorde be mercifull vnto me a ſinner*, wente home more iuſtified, *Luke. 18. 9. &c.* for as Chriſt ſaid, *Mat. 9. 12. 13.* ſo it is moſt true, *the whole neede*

not

not the phisition, but they that are sicke, and he came not to call the righteous, but sinners to repentance. And alwaies it hath beene the Lordes fashion, *to resist the proud, and to giue grace vnto the humble*, 1. *Pet.* 5. 5. And therefore the blessed virgin obserueth that, in her song, *that as he scattered the proude, in the imagination of their heartes, and put the mightie downe from their seates, and sendeth away the rich emptie, so he exalteth them of lowe degree, and filleth the hungrie with good thinges, Luke.* 1 51. *&c.* This was the verie reason why Christ was so curteous to publicans and sinners, *Matth.* 9. 10. and so bitter to the scribes and pharisies as he was, *Matth.* 23. *vers.* 13. *&c.* And this made him say to the chiefe priestes and elders of the Iewes, verilie, verilie, *the publicans and harlotes goe before you into the kingdome of God. Matth.* 21. 31. 13. And hereunto (I take it) he had an eye, when he said, *the kingdome of heauen suffereth violence, and the violent take it by force.* For whereas they that are not broken and contrite hearted for their sinnes, but eyther liue in them in securitie, or are puft vp with a swelling conceite of their owne merittes, make no haste to Christ, they that are throughlie

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and duely humbled in and vnder their sins, are glad to heare of him, and to presse withall hast vnto him, for forgiuenesse of them. And this we see most clearely in the examples of *Zacheus*, and *Marie Magdalen*: whereof the one (as we reade in *Luke.19.*) *Ranne vp into a wild fig tree*, that he might satisfie himselfe with seeing Christ, and no sooner hearde Christ say vnto him, *Come downe at once, but he came downe hastelie, and receiued him ioyfully. vers. 5. & 6.* And the other, hearing of Christ, to testifie her vnfained sorrowe for her sinnes, and her loue to Christ, for that she hoped by him to haue them forgiuen her, (as the same euangelist sheweth, *Cap. 7.37.38.* presseth after Christ, *into a Pharisies house, as he sat at meat, bringing with her a boxe of oyntment, to bestow vpon him: whither when she came, she stoode at his feete, behinde him weeping, and washt his feete with teares, and wiped them with the heire of her heade, and kissed his feete, and annoynted them with oyle.* In all the storie of the new testament, where haue we more hartie affection and earnest hunger, and thirst after Christ shewed, then in these two greate sinners, when once the Lorde had made them to feele their sinnes, and to be

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wearie of them. Nay this I dare and doe boldlie affirme, that if we peruſe the whole booke of God thorow we ſhall neuer find that eyther God the Father, or Chriſt his onely ſonne, euer comforted any before they were diſcomforted, or healed anie eyther of bodily or ſpiritual diſeaſe before they ſawe their diſeaſe, felt it, were weary of it; and therefore ſued for helpe and deliuerance. For why ſhould pearles be caſt before ſwine, or health be offered to thoſe that finde not wante of it, or meate and drink be ſet before thoſe that neither hunger nor thirſt? Out of al queſtion therefore we muſt thus firſt hunger and thirſt, before we can be of the number of thoſe, to whome Chriſt will offer himſelfe eyther to be meate or drinke: and vnleſſe we feele our ſpirituall ſickneſſe of ſinne, and the danger thereof without him, he will be no phiſition of ours, and vnleſſe we haue good ſtomacks and appetites to and after the notable cheere, *that alreadie is prepared for vs, in the marriage of the Kinges ſonne*, (whereof we reade, *Matth.* 22. 1. &c.) it is but in vaine to haue bidders ſent vnto vs, to bidde vs come, for let them doe what they can, eyther we will not come at all, or elſe we will make light of com-

ming, or come to no purpose. This our most mercifull and wise God foreseeing as he hath in his sonne Christ Iesus, prouided both meate indeede, and drinke indeede, for our hungrye and thirstie soules sufficientlie to feede vpon to eternall life, without which he knoweth we can no more liue before him at all, then we see by experience this life can long be maintained and continued without meate and drinke fit for it; so hath he left vnto vs most notable and effectuall meanes to breede in vs the hunger and thirst, that is meete to be had after this foode of the soule, for he is not onely like a liberall housekeeper, that when he hath prouided good cheere for his friends, would haue them bring good stomackes with them, that they might wel feed theron, but also least his prouision shoulde be lost, or ill bestowed vppon such as care little for it, hee prouideth for all those that he will allowe for his guestes, waies and meanes to procure them before they come hunger and thirst indeede after his dainties. And these waies and meanes of his are these, his lawe, his iudgements threatned, and his iudgements executed vpon others, and especially on the person of our sauiour. For *by the lawe* rightly vnderstoode

Waies and meanes to driue vs to Christ.

derſtoode, *commeth the knowledge of ſinne*: *Rom.* 7. *verſ.* 7. yea, thereby as moſt notablie the Apoſtle ſheweth in that place, the power and tyranny of ſinne ouer vs, is moſt plainely deſcribed: in reſpect of which office of the law, *the law is ſaid to be our ſchoolmaſter vnto Chriſt*, *Gal.* 3. 24. for whiles it maketh vs ſee our ſelues to be ſinners, and that great and dangerous ſinners, it cauſeth vs to deſpaire of heauen at all, by our own merits, yea, it drueth vs eyther to make no other reckoning, but to goe to hell, whether by our ſinnes we haue deſerued to goe, or elſe to ſeeke out of our ſelues quite, by faith in Chriſt Ieſus, to be iuſtified, and ſo to come to heauen by him. But this it cannot doe, vnleſſe we muſe and meditate thereon aright, and vnleſſe we vnderſtand it aright: for though it be ſet before vs of the Lord as a glaſſe to diſcouer and lay before vs on the one ſide, what we owe vnto him, & had beene able to pay him, if we had continued in the ſtate wherin he created vs; & of the other ſide to ſhewe vs that now by our own fal we are become ſuch bankrupts, that whē we ow gold we are not able to pay copper, yea, where we owe him thouſands we are not able to anſwere him one of a thouſād, yet vnles the lord open

our eyes rightlie to vnderstand this his law, it cannot nor will not standе vs in this steed; for as the best glasse beeing looked into without light, directeth vs nothing, but when by the light it is looked vpon, it doth the office, euen so is it in this case. And therefore to this purpose we are to vnderstand with *Dauid*, *that the lawe of God is perfect*, and in that respect (as gold is tried seauen times in the fire,) *Psal.* 19. 7. *&c.* Wherefore we may be sure it stretcheth, (rightly vnderstoode) to the condemnation of all sinne whatsoeuer, and to the commendation of all vertue likewise whatsoeuer; Insomuch as it contayneth an absolute and most perfect rule of righteousnesse, and holinesse: from which as oft as we decline, eyther to the right hand, or to the left, in heart, worde, deede, or countenance, eyther in omitting thinges therein commaunded, or in cõmitting things therin forbidden, so oft it pronounceth vs to be transgressours thereof. Whereupon consequentlie it must needes be true, that if we iudge our owne selues but according to the lawe, we shall finde it as impossible for vs to number our sinnes, as eyther it is to number the starres of heauen, or the sand of the sea shore; the consideration wherof,

seeing

seeing that the promise of the lawe is onely this, *Doe this and liue, Leuit.* 18. 13. *and he that faileth in one poynt is guilty of al. Iam.* 2. 10. may first make vs see that heauen beeing the Lordes, and therefore none being worthie, but he to set the price thereof, or couenant with man vpon what condition he shall haue it, that it is set at a price, and offered vpon condition of such perfection in workes as infinitely passeth our reach: and therefore that way none but they that eyther vnderstande not the lawe, or are so fooliſh, that they thinke they can haue heauen at their owne price, or that God will measure the price thereof, not according to the worthinesse thereof, but according to mens purses: will euer seeke to get heauen. And further seeing that the lawe is the lawe of God, who for that, he made vs able at the first to keepe it, may by good right still call for the keeping of it at our handes; though before he call for it, he knoweth now that such is our corruption of the one side, and the perfection of it of the other side, that we can not keepe it, thereby we are to learne to fall downe before him, and with the teares of our soules to confesse our debt, that therin he demaundeth indeede to be due debt

vnto him, in regard of the ſtate wherein he created vs, but that by our owne fault we are growne now vtterly vnable to pay it, and therefore that there is nowe no other way for vs to eſcape the danger of his infinite iuſtice, but by flying to the throne of his mercy in his ſonne Chriſt Ieſus. O if we would, *breake vp the fallowe landes of our heartes*, (as we are counſelled to doe, *Iere.* 4. 4.) by cauſing this ſharpe plowe of the law to make deepe forrowes in it. For then ſo much good ſeede of the goſpell, as is, woulde not daily be ſpilt and loſt vpon vs, for that our heartes for lacke heereof, are either like the high way, or like to ſtony or thorny ground. But finding that the hardneſſe of our hearts is ſuch that this plough alone wil not pearce deep inough to breake them vp, let vs adde thereunto the weight of Gods threatned iudgementes againſt the tranſgreſſours of the lawe. Entering into which meditation, we ſhall finde, firſt generally Gods curſe denounced againſt *all thoſe that doe not obſerue and keepe all the words of the law*, *Deut.* 27. 26. And to goe no further, then to that Chapter and the next in particular, we ſhall finde ſo manie moſt fearefull iudgementes threatened to all tranſ-

greſſours of the lawe, as that thereby wee may eaſelie perceiue, that to all tranſgreſſours thereof, the Lorde would haue vs to vnderſtande, that infinite and moſt intollerable are the plagues both in this life and that which is to come, that be threatned and due. And in verie reaſon we muſt needes ſee it muſt bee ſo, for ſinne or tranſgreſſion of the lawe beeing as it is, an offence againſt the almightie, and ſo a meanes directlie to deſerue the ſeueritie of his iuſtice, to be ſhewed againſt the ſame, who is ſo ſimple but he muſt needes ſee, that all miſeries in this life, and eternall death and damnation in the life to come, are but iuſtly threatned againſt all that breake the law? Nowe theſe thinges thus beeing, may we thinke that thoſe beeing both due and threatned, that the infinite iuſtice of GOD is ſuch that it will not inflict or execute the ſame, when or vpon whome he liſt? To what end tende all the feareſull examples of Gods vengeance executed vppon men, that wee reade of in the ſcriptures and in other bookes, and daily ſee by experience, but to teach vs that God is not a bare threatner, but that he both can and

wilbe as ſeuere as his threatnings come vnto, if there be not a iuſt and ſufficient ſtop to ſtay the fierceneſſe of his iuſt wrath from breaking out againſt all the generation of mankind? Yf al this will not ſerue to make vs haue broken and contrite heartes for our ſinnes, and ſo to hunger and thirſt after Chriſt, let vs further yet behold the vglineſſe of our ſinnes, and the extreeme danger that we were in, by the meanes of them; in this that God hath not ſpared his onely begotten ſonne, to giue him to vs, to be borne and to liue and die for vs, as he did. For heerein, as *the loue and bountifulneſſe of our God towardes man, hath moſt glorioufly appeared*, (as *Paule* noteth, *Titus* 3:4.) ſo therein, and thereof we may ſay with the Pſalmiſt, *that mercy and iuſtice haue moſt notably mette and kiſt each other*, *Pſal.* 85. 10. for doubtleſſe ſuch was the loue of the father towardes the ſonne, that if in his wiſedome any other phiſition, or any other meanes, could or woulde haue ſerued to haue recouered and cured vs of our ſinnes, he woulde neuer haue ſo farre debaſed his ſonne, as beeing God, to appointhim to become man, and in his manhoode to haue endured, liuing, and dying for vs, that which he did. O then in that

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the office of a ſauiour was committed vnto him, in that he taking vppon him to goe through therewith as he did, beeing as he was in perſon, not man onely, but God alſo, yet found it ſo heauie and difficult a thing; we haue moſt iuſt cauſe to ſee and beholde, that it is a thing of the greateſt difficulty that may be, to ſatisfie the iuſt wrath of God for ſinne; *In him (we knowe) there was no ſinne, and in his mouth there was no guile*, Eſay. 53.9. 1. *Pet*. 2. 22: *for ſuch an high prieſt, it became vs to haue, that was ſeperate from ſinners, and needed not as the prieſtes of the olde Teſtament, firſt to offer for his owne ſinnes, and then for the peoples:* .*Hebr*. 7.26.27. And yet in that, *he bare our infirmities, he was ſurely driuen to carrie our ſorrowes*, inſomuch that he was debaſed as he was, *and wounded and broken as he was, for our tranſgreſſions and iniquities*, *Eſay* 53. 3.4.5. In that therefore his pure and holy manhoode, though it had perſonally vnited vnto it a Godhead, to enable it to goe thorow with that which it had to doe and ſuffer, going vnder the burthen, but of our ſinnes, was driuen into thoſe bloodie ſweates and agonies, that it was in the garden, *Luke*. 22: 44. and both there and after vpon the croſſe,

before

before he coulde ſay, *all is finiſhed, Iohn* 19.30. to ſay *Father if it be poſſible let this cup paſſe from me, my ſoule is heauie vnto death, Math.* 26. 39. *and* 38. *and my God my God why haſt thou forſaken mee. Matheme* 27. 40. it was made manifeſt vnto the whole worlde, that infinite is the ſeueritie of Gods iuſtice againſt ſin, & that none but ſuch an one was euer able to haue borne the burden thereof, and to haue gotte from vnder it againe, to triumphe ouer it, as he hath proued that he did, by his moſt glorious and comfortable reſurrection and aſcention into heauen after his death and paſſion when thus the iuſtice of G O D and his wrath againſt ſinne was manifeſted in his ſuffering, thorowe aſtoniſhmente thereat, from the ſixte howre vnto the ninthe, there was darkneſſe ouer the whole earth, the vaile of the temple rente, from the toppe to the bottome, the earth did quake and the ſtones were clouen and the graues did open themſelues *Math* 27 45. 51, 52. if theſe then and all the former laide togither will not or cannot ſo aſton ſhe or amaze vs, at the ſight of our ſinnes, and of all Gods wrath due vnto vs,

and

and moſt ſurely ready we cannot tell how ſoone, to deſtroy vs, if it be not ſtayed by this our mediatour Ieſus Chriſt, as that hereby our heartes breake and rente a ſunder for ſorrowe, we make euident demonſtration, that we are more blockiſh and ſenceleſſe, than theſe ſenceleſſe creatures, & ſo we ſhal proue that we are none of thoſe to whome Chriſt here ſpeaketh. But if here by as *Ioel* hath taught vs *Cap.2. ver.* 13. we take occaſion to rent our hearts and not our garments, and ſo to hunger and thirſt aright for comforte from Chriſt, then whatſoeuer we haue beene before, of Chriſt it hath beene ſaid vnto vs, both for good direction herein, and euerlaſting comforte, *A bruſed reed ſhall he not breake, and ſmoking flaxe ſhall he not quench*, *Eſaie* 42. 3. when the Lorde therefore by reading or preaching of his worde, or by any other meanes that it ſhal pleaſe him to vſe to that purpoſe, bringeth all theſe, or any of theſe, to our remembrance, then we are to make our reckoning, that of his good grace & fauor therby he giues vs iuſt occaſion ſo to ſee our ſins, that in the ſight & feeling of the burthen therof, we ſhould thus hunger & thirſt after him, that through him we might be deliuered from them.

And

And the more and better we dwell vpon the mediation of these fower thinges, the Lord withall opening our eyes and heartes rightlie to vnderstand them, and the vse thereof to this ende, the more forcible we shall finde them to worke this effect. But the trueth is, through our originall sin, we haue brought with vs into the world, such a generall forwardnesse to all euill, and backwardnesse to all good, ioyned with such grosse blindnesse in thinges spirituall, and by actuall sinnes daily flowing from this bitter fountaine in vs, we haue al of vs, so hardned our owne heartes, that though the Lord by sounding these thinges outwardlie in our eares, may make vs without all excuse, if hereby we take no occasion thus to be humbled before him, yet most certaine is it that the hearing of these things neuer so often outwardlie beaten vpon, will neuer prooue forcible and effectual inwardly to breede in vs, this true spiritual hunger and thirst, vntill the Lorde himselfe of his speciall fauoure and grace, both open the eyes of our mindes, and mollifie and soften our hard heartes, and so indeede himselfe by his owne hand and power, heereby worke this in vs. This taught *Moses* the Iewes, saying, *yet the Lord hath not giuen*

you

you an heart to perceiue, and eies to see, and eares to heare vnto this day. Deut. 29. 4. And ~~for~~ this is in deede the Lordes speciall worke, he sheweth the same people againe by his prophet *Ezechiell*, saying, *I will put a newe spirit within their bowels, I wil take away the stonie heart out of their bodies, and will giue them an heart of flesh. Cap. 11. 19.* when therefore we finde that neither the meditation of the lawe, nor yet of the iudgementes threatned, nor executed against the breakers thereof, nor the hearing nor thinking of Christes passion, with the cause thereof, can breede or prouoke this to be in our harts, ~~we~~ crie vnto God with *Ephraim, Ier. 31, 18. Conuert thou me & I shalbe conuerted, for thou art the Lord my God*: and with *Dauid, Psal. 119, 18. open mine eies that I may see the wunders of thy lawe.* And so in his good time, if we be his, doubtlesse we shall finde all these so worke together, to the breaking of our hard hearts, with remorse for our sinnes, that euen in respect thereof, we may say with him also, *Haue mercy vpon me O Lord, for I am weake, O Lord heale me, for my bones are vexed, my soule is sore troubled, I fainted in my mourning, I cause my bedde euerie night to swimme, and water my couch with my tears,*

Psal:

Pſalm: 6. 2. &c. yea with a good conſcience, without all diſſembling, we ſhall be able to ſay with him, *as the hearte brayeth for the riuers of water, ſo panteth my ſoule after thee O God, euen for the liuing God. Pſal.* 42. 1. 16. 2. For when we haue the due ſence and feeling in deed of our ſinnes, that we ought to haue before euer we will ſeek after Chriſt as we ſhould; we will and muſt (as I haue ſhewed before) be vndoubtedly wearie thereof, and deſirous to be eaſd of the moſt heauie burden of them. And let vs not thinke, that it is inough, thus to be once in al our life, namely when firſt we come to Chriſt, and turne vnto him aright. For though thenit be moſt neceſſarie, in reſpect both of our originall and actuall ſinnes wherein perhaps we haue liued a long while before (thus to be affected) when we ſeeke firſt pardon and remiſion thereof in him: yet for as much as after we be come vnto him, and haue put him on though thenceforth ſin ſhall reigne no more in our mortall bodies, it will yet, doe what we can, be found ſo cleauing vnto vs & dwelling in vs, that if we ſhould ſay we haue no ſinne, we ſhould deceaue our ſelues 1. *Ihon* 1. 8. For that when by experience, we are

enforced

enforced, the beſt of vs, with *Iames.* 3. 2. to confeſſe, *that in many thinges we ſinne all:* we are ſtill from time to time, as long as we liue, ſo to looke into the glaſſe of the lawe, and to meditare vpon the reſt, as that thereby, we may take occaſion, continually to nouriſh earneſt hunger and thirſt after Chriſt, that for our newe and daily ſinnes we may more and more ſeeke vnto him, and applie him dayly afreſh vnto vs. For both *Dauid* and *Paule* long before they wrote, the one, the 51. *Pſalme*, the other the 7. to the *Romaines*, were in the ſtate of grace, and the fauour of God, the former by faith in the *Meſſias* to come, the other by faith in him alreadie come, and yet as it is euident in both thoſe places, both theſe conferring the pure and ſpirituall lawe of God with their owne liues, take occaſion thereby, not onely to ſee and confeſſe their owne ſinnes but alſo in a ſpirituall manner to hunger and thirſt after forgiueneſſe thereof, and therefore to fly to God in the perſon and mediation of Chriſt Ieſus, for that they were perſwaded, that if he tooke in hād the waſhing of them in his precious bloodſhed, they ſhoud be whiter then ſnow, & be clean. deliuered frō the ſinful body of the fleſh

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Let vs therefore first and last, and whensoeuer we would come vnto Christ, which we shall haue neede to doe continually as long as we liue here, this way that I haue shewed you, both seeke to beginne and still to continue this spirituall hunger and thirst in vs after him.

Sathans deuises to take vs from thir sting. First shewed and then confuted.

Sathan our malitious olde and subtile enemie knoweth full well all this to be most true, and therfore whereas he was too weak to stay God, from prouiding vs thus in his sonne meate and drinke to satisfie our hungrie and thirstie soules withall, and to feed on to saluation, we may be sure yet that he will doe what he can to keepe vs from this hunger and thirst, proceeding from a deepe and due feeling of our sinnes, and the grieuousnesse thereof; that so eyther lothing this heauenly foode, or not sufficiently finding our neede and want thereof, through our owne fault, we may be neuer the better for it. And the meanes whereby he most preuaileth heerein, be, ignorance, security, and errour. By ignorance, hee preuaileth with all those, be they Iewes, Turkes, Papistes, or whatsoeuer, whom by any cunning he can keepe in ignorance, eyther of the lawe, person, or office of Christ, of which sort wonderfull manie be. By securitie

ritie he preuaileth, not onely alſo with the former, but likewiſe ſhamfully with the carnall goſpellers, beguiling their heartes being as yet indeed, for all their faire outward ſhewe in words, quite voyde of al true loue and delight, either in the law or goſpell, through the deceitfulnes of ſinne, and by teaching of them to turne the grace of God into wantonnes, and moſt lewdly to abuſe the mercies of God in Chriſt, by preſuming therby to haue their ſinnes forgiuen them, when and howe they liſte: though they as longe as they liſt continue therein. By errour alſo he preuaileth mightilie with verie many, and nowe a daies wonderfully amongſt the papiſtes. For as though directly they had conſpired with ſathan to keepe men from euer hauing that hunger and thirſt after Chriſt that I haue proued to be moſt neceſſary (notwithſtanding the great light that ſhineth in the world and diſcouereth and detecteth their dealing herin to be too too bad) they haue ſet abroach, and defend a number of opinions, which can lead to no better, or other end, but to blunt and to dull the edge (very greatly at the leaſt), of alſuch hungring and thirſting after Chriſt. For to what other, or better end ſerueth, either their refuſing

to ioyne with vs, or their teaching as they doe, in the doctrines of original ſinne, and mans free will in things ſpirituall and good? with vs they will not holde, that originall ſinne, is ſuch an vniuerſall inbred and inborne corruption, and priuitie in man where by, not onely it is euident that *Adams* ſin, is imputed vnto him, and that the guiltines thereof therefore is his, withall the other bad fruites, and conſequentes thereof, but alſo amongſt all other, this, that naturally, euen by the force and power thereof he is altogether in al the powers both of his body and ſoule corrupted and prone to all euill, and backward, to euery thing that is good: but to the full conſtitution of the nature thereof, they hold, that it is inough to ſay, it is either a want of originall righteouſneſſe, which, ought to be in vs, or an habituall auerſion from God, which they hold to be but ſuch, as that therewith may and doth in ſome yet ſtand, mans free will to good, & that it is ſo quite taken away and aboliſhed in the baptiſme of euery one, that thenceforth there remaines not, (though concupiſcence remaine ſtill) anie reliques thereof at all, or cauſe why man ſhould be grieued either at or with the feeling therof as at, or with ſin. And ſuch frewil is it which they

holde

hold man hath after his fall, euen to and in that which is ſpirituall & good, as that man in his firſt conuerſion to God, hauing but the outward means thereof ſufficiently offred vnto him, that euen that grace is ſufficient to conuert him, if he would himſelfe, which they holde he might, if he liſt: and being once conuerted, that is (as they take it) the outward meanes being once ſo fully and effectually proferred him, as whereby he taketh occaſion rightly to vſe his free-will, in accepting of grace ſo offered: then they holde by the meanes of grace ther vpon beſtowed vpon him (which they count and call the habit of charitie) he can will freely, and worke any good thing. Whereas wee (as we haue often ſhewed) enforced both by the ſcriptures, fathers, reaſon, and all experience, confeſſe and teach, that by the fall of *Adam*, our freewill to and in that which is good indeed, is ſo loſt as that, what good meanes ſoeuer, at any time be outwardly preſented vnto vs, yet thereby we ſhall neuer be able to will well, by any power left in vs, nor euer ſhall indeede vnleſſe GOD inwardlie, by his ſpirite withall, firſt create and frame in euerie one of vs a new heart and will, to chooſe that which

is good, and then alwaies after assist, strengthen and guide the same therein. Who may not therefore, euen hereby plainlie see, that Sathan mightily preuaileth by their doctrine to holde men backe from hungring and thirstinge after Christe, as they shoulde? For if originall sinne bring no deeper nor vniuersaller corruption with it then they teache it doth, into the nature of man, and may and is so quickely and vtterly abolished out of the same againe by baptisme, and man hath in him selfe remaining such a free will to good, that before his conuersion, vpon the offering of the outward meanes thereof sufficiently, he may be conuerted, if he wil himselfe, and that after he needs no daily or further supplie of the spirit to leade his wil alwaies therevnto, but that which he receiued in his first conuersion, to worke together with the natiue or hereditarie freewill that was before in man: then surely what is there left, either by the cõsideration of our originall sinne, or by the viewe of our lacke of free will to good, an inseperable companion thereof, to make vs to long and to thirst after Christ? For by their doctrine, if we bee but baptized, we are quite rid and freede

from

from the former, and as for the latter we haue it naturallie ſo, as yet it is not quite taken from vs by *Adams* fall, but onely by our ſinnes originall and actuall, ſo fettred and hindred that either vpon ſufficient meanes, but outwardly offered, we may vſe it againe, euen to the accepting thereof, to our conuerſion, or after, but by vertue of grace receiued at once in our conuerſion, for euer then vſe and ſhewe it free to the working out of our owne ſaluation. After baptiſme then you ſee, they hold it needleſſe for a man to trouble his conſcience with originall ſinne, or any parte thereof, and to deliuer the other out of captiuitie, where into it is brought by ſinne, that ſo (as ſome of them ſpeake) they may goe with the owne foote thereof, and flie with the owne winges and feathers thereof, which it had before, though it coulde not vſe them; there is no more in effect to doe, but to haue the outwarde meanes ſufficientlie profered, for that euen therevpon, if man wil vſe his free will, (as they ſay he may doe, if he will) all the reſt touching the full freedome thereof, wil follow. Their doctrine alſo of ſatiſfying for our ſinnes,

by our ſelues and others, of the force and validitie of indulgences maſſes, and ſuch like thinges purchaſed for vs, likewiſe either by our ſelues, or others, either whiles we are aliue or dead, and their conceptes of purgatory, and the releeſe of ſoules there, by a number of things, which they ſeeke to make men beleeue, will ſerue well, to that end, of the ouerplus merits, and ſatiſfactions of others to be communicated to ſuch as lacke, either through the common force of the communion of ſaintes, or by the ſpeciall intention of the doer and ſufferrer of them, or of the ordinarie diſpoſer thereof at his pleaſure (which they hold to be the pope) and of their mediation and interceſſion of ſaints and Angels, for their deuout worſhippers and callers vpon: are as it were ſo manie ſtrong cables, to holde men backe either altogether, or in great parte, from longing and thirſting at all after Chriſt. Laſtlie their doctrine hath been and is ſuch, to blunt the edge and force of the law, which God hath left, as I haue ſhewed, rightlie vnderſtood, to driue men herunto, that in verie deed they haue left it, as it is and muſt bee vnderſtood, by their gloſes and additions, and detractions about the ſame, without

without any force at all in effect, to this purpose. For first at their pleasure they leaue out the second commaundemente, and to make yet vp the number of 10, they deuide the last into two:: secondly though *Dauid* neuer so much magnifie the perfection thereof as we haue heard, *Psal*: 19. 7. yet it shall be so imperfect with them, as that there are 5. commandements more, which they call the commaundements of the church, beside infinite other traditions, for the obseruing whereof often times, they make the commandements of God of noe effect, as the pharises did for theirs, which must needs be obserued, say they, or else a man can not lead such a holy christian life, as he should: thirdly they are so confident & resolute, that it is possible for man to keepe the lawe of God, that they haue cursed al that hold the contrarie, they teach a man may doe that & more also, and that God were a very tirant, if man coulde not keep & fulfil his lawe. Yea herin they haue gon so far as that not onely they hold, that a man may in euery point so exactly keep it, that he can neither be charged with trāsgressiō of any commādment therin contayned, nor yet in iustice be debarred from the wages & reward of saluation which by perfect keeping

Ping thereof, he hath merited and deſer-
ued. Which whiles they teach and doe,
firſt they make ſome negligent and care-
leſſe, in ſtudying and meditating of the
lawe to the purpoſe-aforeſaid, ſeeing by
them they are occaſioned, to thinke that
man may adde therevnto, and take from
thence at his pleaſure, and ſo by this means
the law ſtands theſe in no ſteed, to this end:
and ſecondly by their laſt kind of doctrine
hereof, whereas both the nature of the law
it ſelfe, and all the circumſtances vſed by
God in the firſt promulgation thereof, plain
ly ſhew, that by Gods ordinance it was and
is appointed to make man to tremble and
quake, at the ſight of his manifold & greate
ſins & imperfections therby made known
vnto him, that ſo therby he might take oc-
caſion, the ſooner and the more earneſtlie
to ſeeke to be made righteous by Chriſt, and
to haue that vnrighteouſnes of his owne,
pardoned & couered, they haue quite trāſ-
formed & altered the vſe therof, as though it
were giuē of God of purpoſe ſtrongly to lead
man, to a ſtrong conceit of his own ablenes
to keep & fulfil the ſame, & ſo conſequently
therby to an opinō, that either Chriſt is not
very much to be thirſted for at al, or elſe,
that one may very quickly haue done with
him.

him. Their rule, δεῖ καὶ τὸ δύνασθαι τοὺς νόμους τιθέναι, borrowed from *Plutarch*, that is, lawes must be made according to mans ability to keepe them, will not beare out and iustifie this their opinion of mans ableneſſe nowe to keepe the lawe. For it is ſufficient for clearing of God of all blame herein, as I haue ſhewed before, that man as he created him at the firſt, was able to keepe this lawe, which now both plaine and plentifull experience, and the expreſſe ſcripture it ſelfe, ſaith it is impoſſible for him to doe, through the weakneſſe of the fleſh, *Rom.* 8. 3. For what reaſon is there, ſeeing man is fallen from his abilitie, by his owne follie, eyther that God therefore ſhoulde fall, or alter in his rule of righteouſneſſe, or that he may not challenge that at his handes, that in reſpect of his creation, and otherwiſe he owes him, though he know well inough before hand, that he is not able to pay him one of a thouſand? Eſpecially, ſeeing man may make this moſt notable and profitable vſe thereof, euen therby to take occaſion to ſee from what he is fallen, and to what, that ſo he may giue ouer, euer truſting to come to heauen, by keeping of the law, whereof he is ſo great a breaker, that he may ſeeke and truſt only

to

to come thither, by beleeuing the gospell of Iesus Christ. To maintaine yet the fansie of mans abilitie and possibilitie to keep the law, they haue deuised a number of shiftes, all which also tende to the quenching of spirituall hunger and thirst after Christ. For to this end some of them haue taught, that the precise, full, and perfect sence of the law, is not for vs heere in the way to our country, but when we come there, and that here we may be saide to haue kept it, though in an inferiour and imperfecter sence: other some thinke, and haue written, that man may be saide to be a keeper and fulfiller of the law, when for the most part he doth so, but others misliking of both these, as not pregnant inough to aduance mans abilitie, and the facility or easines of the law, teach plainly that the iustified man, or man in the state of grace findeth the lawe of GOD, in his most perfecte sence, an easie yooke for him to beare and to vndergoe, for that by grace his is enabled perfectly to keepe and fulfill it all, in euery pointe, euen here. And yet in deede these lustie lads, for all this, for that by experience they finde that saying of *Iames*. *In many things we sinne all.* Cha. 3.2. verified in them, euen when

when they thinke themſelues to be in that ſtate, and for that they finde likewiſe, that Sainte *Paul* in that ſtate in deede, yet complaineth of concupiſcence, which he founde in himſelfe, by comparing himſelfe with the lawe, that was & is ſpirituall, holye, and good, and ſheweth that moſt gladly he woulde be rid thereof. *Romaines* 7. 7. *&c.* Are faine to helpe out this their poſition, with this, that thoſe ſinnes whereof *Iames* ſpeakes, and others, of men in that caſe, are but veniall ſinnes, and that the firſt motions to ſinne, or concupiſcence founde in the regenerate after baptiſme, are not ſinne. And the better yet to make this vntempered morter to cleaue, though Chriſte haue toulde vs, *that an account is to bee giuen for euery idle worde* · *Math.* 12. 36. Yet theſe veniall ſinnes of theirs amongſt which I am ſure they bring idle wordes, muſt be pardonable, euen for the littlenes thereof; muſt not be accounted *contra legem*, that is contrary to the law, but only *præter legem*, that is to ſaye, beſides the lawe, and ſuch as may be waſht and doone away, by knocking of the breaſte, by holye water by ſay-

saying the Lordes prayer, by fasting a day, by an almes giuing, by generall confession of sinnes, or by a Bishops blessing, yea, as one saith, though these be done without any inward good motion at all: Yea, if all these will not serue, their great *Bellarmine* will not yet be put, or driuen from this position, of the ableneſse of man to keepe the Lawe: For after he had tried, with other of his fellowes, what these coulde doe, to wipe away the obiections made against the same, pressing *Paules* experience to the contrarie. *Rom.* 7. though it be there neuer so plaine, that by the law euen then he found himself a breaker of the lawe, and therefore no perfect keeper thereof, yet for that *Paule* there, to comfort him selfe with all, confesseth that in his mind, or inward man he delighted in the lawe, allowed of that which was good, and condemned the contrarie, he sayeth that in so saying *Paule* prooues and shewes, that he was, for all the lawe in his members, which likewise he saith rebelled against the lawe of his minde, and led him captiue vnto the lawe of sinne, a perfect keeper euen then of the lawe. For the lawe saith he, is not giuen to the sence or flesh, but to the minde and spirit of man, wherein *Paule* kept

kept the lawe, though in the other respect he had such cause to complaine. And whereas he knewe that such as they counte no veniall, but deadly sinnes haue beene found, and may be againe, euen in the regenerate, yet such he will defend, may be counted perfect keepers of the lawe, when they haue risen againe by repentance, and haue had those their sinnes forgiuen in Christ. Yea though he be enforced by a place out of Saint *Augustines* first booke of his retractions, *Cap.* 19. to confesse, that there is aduouched by him, some imperfection in the best mens keeping of the lawe, yet to doe the best that he coulde, to couer and cure the wounde that, that saying had giuen his cause, he would make his reader beleeue, that the imperfection that he findes therein, is but *Carentia perfectionis*, the want of perfection, and not the transgression of any one commaundement, which he resembled to the omitting of one letter, in writing of much. If this be learnedlie to defende a position, or the maintenance thereof not onelie to fall into so manie absurdities, as these be, and then besides to be driuen to vse such a sort of friuolous, and fruitles shiftes as these be, what position can possible

ſible to be fooliſh, and falſe, but that a man of any wit may defende it? And who can be ſo ſimple and blinde, but he muſt needs perceiue, that in all this geare, whether they ſee it or not, that Sathan directly by their mouthes and pens, laboreth and ſweateth moſt egerly, and directly, to make men ſo drunken and full with a conceite of their owne perfection, or at leaſt ſmall imperfection, that they hunger nor thirſt after Chriſt, as they haue cauſe in deede to doe. Who but men bewitched with an opinion, that whatſoeuer their Romain prelates alow for currant and ſound doctrine, how contrary ſo euer it be in deede to ſcriptures, fathers, reaſon, and all, would euer hold, either al or any of theſe? For moſt plentifully, by all theſe, a number of times wee haue ſhewed them, their vanitie and folly, in all of theſe, and to this daie they neither haue, nor euer will be able to anſwere vs to the purpoſe herein. And aſſure thy ſelfe that herein I haue charged them w.th nothing, but with that, which I finde, in the beſt and moſt famous writers of their ſide, as namely in *Andradius*, *Oſorious*, *Caniſius Vega*, *Franſciſcus de victoria*, the cenſure of *Colen*, their Rhemiſh notes of the new teſtament, and

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in *Bellarmine*. But, howſoeuer, therfore they may ſtand reſſolute herein, yet I hope euen the bare recitall hereof, maketh thee Chriſtian reader, to ſee the verie groſſe abſurditie thereof alſo. If there were noe more to cauſe thee to ſee it, but this, that the reſt of all theſe their doctrines plainelye tendes and is, as I haue ſhewed, to driue man either to thinke his ſoules ſicknes through ſinne, not to be ſo daungerous and grieuous as it is indeede, and therefore as we teach it to bee, or for his recouery thereof to truſt to other phiſick or Phiſitions, then to the onely phiſition of our ſoules Chriſt Ieſus euen that ſurelye were and is ſufficient. For how can that doctrine be any way ſound or good, that naturally bringeth forth or breedeth eyther of theſe curſed fruites, ſo daingerous to mans ſaluation, or ſo iniurious to the honour and glorie of Chriſt Ieſus? Yet that thou maiſt not be without thy particular counterpoyſon in a readines, againſt euery one of theſe their poiſons, to iuſtifie our doctrine, and to confute theirs: touching original ſin & free will, remember that with vs, againſt them it is written touching the former thus; The imagination of mans hart is only euil, euen

from

from youth. *Gen.* 6. 5. & 8. 21. *the naturall man perceiueth not the thinges of the ſpiritte of God, neither can he knowe them.* 1. *Cor.* 2. 4. Yea that before our conuerſion, we are ſaid to haue hard and ſtonie heartes, *Ezech.* 11. 19. *Rom.* 2. 5. but alſo to be darkneſſe. *Epheſ.* 5. 8. and dead by ſinne. *Epheſ.* 2. 5. and that touching the other, *Paule* hath moſt plainely taught the Saintes at *Phillippis*, that it was God that wrought in them, both the will and the worke, and that of his owne good pleaſure, *Cap.* 2. 13. and that Chriſt himſelfe moſt plainely hath ſaid, *that no man can come vnto him but whom the father draweth. Ioh.* 6. 44. *and that without him we can doe nothing. Iohn.* 15. 5. And their next three are ſufficiently confuted, euen in that we read, and we knowe it is moſt certaine that our Chriſt is able perfectly to ſaue al them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them. *Heb.* 7. 25. and hath offered himſelfe once for all to take away the ſinnes of many, *Cap.* 9. 28 yea with that one offering, hath conſecrated for euer them that are ſanctified, 10. 14. eſpecially it beeing alſo moſt plainely written as it is, that as there is but one God, ſo there is but one mediatour betwixt God

and

and man the man Christ Iesus, 1. *Tim.* 2.5. and that there is no other allowed doore, whereby at all to enter into Gods sheepefolde, but onely the same Christ Iesus, *Iohn.* 10. 1.9. *&c.* For these places are most pregnant to cut the throte for euer of all those deuises, and may satisfie, and will anie, that are not wilfullie disposed to wrastle, for the aduauncing of the creature and his owne founde deuise, though to the darkening and obscuring of the creator, our blessed God and sauiour for euer. Nowe lastlie, in as fewe wordes as I can, to arme thee, that thou take no harme by that which they teach touching the lawe, and the keeping thereof. First to ouerthrow their maine grounde therein, remember and marke well that *Peter* in the first famouse councell at *Hierusalem* speaking of the lawe, openlie and confidentlie pronounces it to be a burthen, which neyther they nor their forefathers were able to beare. *Act.* 15. 10. and that therefore *Paule* hath proued that no man can be iustified, by his keeping of the lawe, because it is written, cursed is euerie one that continueth not in all thinges, which are written in the booke of the law,

to doe them, *Gal.* 3. 16. For these places will stande in force, for all *Bellarmines*, and his fellowes cauilling, and seeking by their Romish sophistrie to wipe away the same, to the full and direct confutation of this their opinion, that it is possible, and also found true by experience (for otherwise they say nothing, for we dispute not, as *Augustine* saide in this case, what God can doe, but what he doth) that a regenerate man, shoulde perfectly keepe the lawe. For neither was the question that they had in hand in that councell, onely of the keeping of the ceremoniall, and iudiciall lawe of *Moses*, but of keeping therewith also the whole lawe, as it appeares by the setting downe of the same, and the circumstances thereof, *Vers.* 5. neyther was the lawe, nor is it, anie other waie a yooke or burthen, which neyther they nor their fathers were able to beare, but as therein especially is comprised the lawe morall, which rightly vnderstoode, mans weakenesse considered, is infinite harder to keepe for man, then both the other. And for *Paule* in the other place, to haue graunted onely this, that no man by his owne strength without

Lib. 2. cap. 6. de pec. tatorum meritis.

faith

faith and grace can keepe the whole law, would not, nor coulde not, haue ſerued his turne, to any purpoſe to confute thoſe that he dealt withal. For neither were the falſe Apoſtles ſo fooliſh to teach, or the *Galathians* once ſo ſillie or ſimple, as to be but in daunger to beleeue, that any ſuch works of the lawe, ſo done, were at all to be truſted vnto, to erne or merit their ſaluation by. And therefore as it cannot be denied, but that he ſpeaketh there of the lawe in generall (as his wordes, continueth not in all thinges, which are written in the booke of the lawe, doe ſhewe) ſo may it not, nor cannot, without wilfull cauilling, that the propoſition, that he aſſumeth, as granted, and ſuch as might not be denied was this, that certaine it is, no man continueth in all the thinges that are written in the lawe, to doe them, whoſoeuer he bee. For thereupon it muſt and doth onely follow, that ſuch as theſe were that he reaſoned againſt, that put truſt and confidence in the works of the law, which they did after faith, and in grace, coulde not be iuſtified thereby: becauſe the lawe found them yet in ſome thinges breakers thereof, and therefore was ſo farre of from iuſtifying of them, for keeping

it in parte, that he pronounced them accurſed for not keeping it, in whole and in euery point. And yet *Bellarmine* ſeemes to perſwade himſelf, that he hath clenlie ſhifted of the former place, by telling vs that *Peter* ſo ſpoke of the lawe, in reſpect of the ceremonies thereof, and the iudicialles thereunto appertayning onelie, and that alſo he hath quite ridde his handes of the other, by aſſuming a propoſition about ſuch workes of the lawe, as were yet neuer in queſtion there, betwixt him and anie of his aduerſaries. Thus then the piller of theirs throwne downe and laide in the duſt, with it are all the reſt that depend thereon, ouerthrowne alſo. Notwithſtanding, briefely let vs take a view of them, the better to vnderſtand the vanitie and impiety therein ſet downe. That the perfect and exact ſenſe of the law is rather for men in heauen then in earth, how can it be, ſeeing moſt of the commaundementes are ſuch, as concerne onely this life? our Sabaoth is perpetuall, and not one day in the ſeauen, and what diſtinction of degrees amongſt vs are to be imagined there, that we ſhould reade the fifth commaundement? Yea what neede ſhall then be there to haue any of the other

prescribed

prescribed vs, where there is no danger at all, or feare to be had of losse of life, honestie, goods, or name? As for the next glose wherby som would haue men to be coũted keepers & fulfillers of the law, for keeping it in the most part, Iames hath most plainly taught, saying, *whosoeuer shall keep the whole law, and yet faileth in one point, he is guilty of all. Cap. 2. Ver. 10.* Now other of them say that grace makes the whole easie to be kept, it is easier saide, then any way proued to be so, for that all experience of such as haue had grace, in as good measure, as any againe can hope to haue it, hath beene euer yet most flat to the contrary. Yet we easily graunt, that to men in grace, it is far easier then to any other, yea and that it is easie to them in this respect, that they vnfainedly studying and endeauouring to keep it, though som times they faile & com short thereof, yet thereby taking occasion to repent, and so by faith, to seeke to the fountaine of grace, Christ Iesus, for pardon, they finde him most able and willing to account their purpose and care to haue kept it, euen in lieede of the fulfilling therof indeede, to pardon & purge them of all their aberrations from the same. But where is all this, to proue man any time, to be so

full and perfect a keeper thereof, that he neyther may be charged with the transgression of any one commaundement, nor in iustice debarred from the wages of heauen which he hath merited and deserued thereby? And yet thus farre they goe in this pointe, though quite without warrent or ground. For though this were granted them, that after regeneration, some thus coulde and did keepe the lawe, yet where finde they that God hath bounde himselfe by any promise, to giue heauen to any for keeping his lawe, onely in some part, or for some peece of his life. Doubtlesse the promise that God hath made of life, or reward to the keepers of his law, is, if they, during their whole life wholly, obserue the same, otherwise hee hath promised them nothing, but a curse, as we haue heard before. But to let this passe, and to proceede, their next helpes and refuges are, that which they holde of veniall sinnes, and of concupiscence, and of the first motions to sinne not consented vnto: wherein they ere many waies. For first it is great boldnesse in them to say where *Iames* or any other say, in maney thinges we sin al, that there they meane only their veniall sinnes: Where experience told dai-

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lie ſhewes and prooues that very many of thoſe alſo very great & groſſe ſins, and that oftentimes haue ouertaken, & yet doe the better ſort of men & they themſelues, holde veniall ſins, not to be ſins ſimplie, but improperlie. Wherupon it ſhould follow by their conſtruction, that *Iames* ſhould ſpeake, but in this ſenſe, *in many thinges we ſinne all*, not ſimplie but improperlie. And counting ſuch a number of ſins veniall as they do, I wonder they are not aſhamed yet to holde, that they are not contrary to the law, but beſide it. For what perfectiō were there in the rule of righteouſneſſe preſcribed therein, if it left ſuch a number of ſins vncheckt, and incountred? That they all ſhould be but as the omitting of a letter in writing of much, or as ſome others haue ſaid, but as a few ſmall motes in a faire garment, and therfore to be pardoned, either for their own littlenes, or to be wiped clean away by ſuch trifling means, as they to that end, ſay wil ſerue, it is ſtrange that any that haue any knowledge of God, or his iuſtice, or of his written word, ſhould either ſo ſay or thinke. For who knowes not, that God requires the whole heart, & ſoule of man, and that al the faculties and powers, both of body and ſoule, ſhoulde wholie ſerue him, and that as hee himſelfe

is puritie it selfe, so his iustice is so infinite pure, that it can abide nothing, that hath anye impuritie in it? And who can read Christes exposition, but of these two commaundementes *thou shalt not kill, thou shalt not commit adultery*, and of that parte of the third, *thou shalt not forsweare thyself. Mat.* 5. 12. *&c.* but he shall euen therby plainely perceiue, that Christ there, hath taught vs that a number of those which they count their venial sinnes, are grieuous sins before God, directly forbidden in his law, and such, as if the Lord should but enter into iudgement with vs for, we were neuer able to abide it. For there to be angry vnaduisedly, to say to another *Raca*, to call one foole, to looke on a woman to lust after her, to sweare vainely at all, by the smallest thing that is, are there expresselye forbidden by Christ as contrary to these lawes, and as sinners euerie one of them worthy of grieuous and heauy punishmēt. And yet many of these, if not all, they must needes confesse, be such as they count but veniall sinnes. Let not any man therefore, listen vnto these men, thus seeking to extenuate the vilenes and heauines of any sin, how small soeuer: but rather let euery one learne of Christ to account the smalest sin

that

that he falleth into, in thought, word, or countenaunce, damnable inough of it own nature, if God lay it to the charge of the committer thereof. That concupiſcence or the firſt motions to ſinne, ariſing in our minde, are not ſinne, may, I woulde thinke, appeare ſufficiently to be falſe, in that *Paule* ſo complaineth thereof, as he doth, and woulde ſo faine be rid of it, as we reade *Romans.7. 7.17. 24.* and that expreſly it is forbid in the laſt commaundement: *thou ſhalt not luſt after, or deſier any thinge that is thy neighbours.* Which to be ſo by this it is enident, that by Chriſtes owne expoſition (as we haue heard) luſt conſented vnto but ſecretly in thought, is condemned and forbid in the former commandementes. For there is no probabilitie, that the Lorde of purpoſe ſetting downe the ſumme of his law, ſo breeflie as he doth in theſe 10 commaundementes of his, and diſtinguiſhing it into 10. expreſly, as he doth, *Deut:* 4.10, that either he would forbid one thing often, or confounde one commaundement, and the matter thereof with an other, which of neceſſitie muſt be granted yet to be ſo, vnleſſe for the diſtinction of this laſt commandement from the former

mer we say, that therein bare and naked vnlawfull lust or concupiscence, though not consented vnto, is expresly condemned, and in the other, the same yealded and consented vnto. And thus it seemeth, *Paule* tooke it, and vnderstood it, in sayinge he had not knowne lust, (meaning that it is sinne) but that the law saith, *thou shalt not lust*: *Romains* 7. 7. and there vpon doubtlesse he is driuen to acknowledge as he doth there, the lawe to be spirituall, and himselfe vnable to answere in his flesh the perfection thereof. And God requiring, as I said before, and as we are taught by the summe an abridgement of the law, often repeated in the scriptures, that we shoulde loue him with our whole heart, and our neighbour as our selfe, howe can our hearts be wholie his, when there are but these first filthie motions to sinne, neuer so little a while flying vp and downe there. Wherefore if sinne be as *Iohn* hath defined it, the transgression of the law, 3. 4. and hereby the verie life of the lawe and the substance thereof be broken, as doubtlesse it is, howe can it be, but that bare lust, and the first euill motions to sinne, though by and by resisted, are sinne, and that simplie and properlie?

Nowe

Nowe as for the laſt fillie ſhiftes of *Bellermine*, to ſay that the law was not giuen to the ſence, but to the minde, and therfore that *Paule* obeying the lawe in his mind, was no breaker thereof, though he found that in his members which led him to the contrarie, what is it elſe, but to ſay, ſo we ſerue God in our minde, it makes no matter, howe we behaue our ſelues in our bodies or fleſh, as though the ſame God, that created the ſoule, created not the bodie alſo, and therefore required not as well, that the one parte of man, as the other, (though firſt he would haue the ſoule) ſhoulde ſerue him. Who therefore of any wiſedom or learning, would haue thought that ſuch a beggerly and fond anſwere as this, would haue ſerued, to haue clean daſht & anſwered, ſuch an inuincible argument, as he takes vpon him to anſwere herewith? And as for his other 2. they are verie ridiculous. For what is it to proue, that the keeping of the lawe, is poſſible to the regenerate, to ſay, that if thay fall into any mortall ſinne, repenting therof, and hauing the ſame forgiuen, then they are counted ſtill as keepers therof? For this is not by their meritte and perfect keeping of the law, but by the grace of the goſpel, which offereth

pardon

pardon to theſe that repent, though they haue traſgreſſed the lawe. And as for the laſt, which as his anſwere to *Auguſtines* place 1. retract. *Cap.* 19. that thereby indeed is confeſſed a want of perfection in mans keeping of the lawe, and not a tranſgreſſion of any commandement, how can it ſtand, ſeeing, as it is cleare in deed in *Auguſtine*, and he himſelfe is therefore enforced to confeſſe it, that his anſwere is there, that the perfection required by the lawe cannot be found in man in this life, otherwiſe, then whiles all thinges therein commaunded, are accounted as doone, when whatſoeuer is not done, is pardoned? And as in deed, in other poore labours of mine already in print, I haue ſhewed, the ancient fathers are moſt plaine and pregnant in this, to ſhow, that the perfection of our righteouſnes, lyeth rather in the ſight of our own manifolde vnrighteouſnes, to vrge vs to thirſt after the making of vs righteous, through the righteouſnes of Chriſt Ieſus, thē in any finding at any time, of any perfect inherent righteouſneſſe, in our ſelues. Wherefore theſe thinges conſidered, I truſt you will rather vſe the meanes before laide before you by mee, according to Gods worde, to breede

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in you true hunger and thirſt after Chriſt, thē that you wil end any eare at al, to theſe ſubtilties of Sathan, to holde you there from ſuch therefore, hopping that by thoſe meanes, either God hath heretofore made you, or at this preſent hath or wil, let vs proceed.

The next thing heere to be conſidered of, is the commandementes here giuen by Chriſt, vnto ſuch as I haue ſpoken of and haue laboured to make all you where-in as I ſaide in the beginning, he requireth of all ſuch, two thinges, namely that they ſhoulde come vnto him and then drinke of him, where by comming vnto him, we haue not, as *Auguſtine* hath noted in his 26. and 32 tractes vpon *Iohn*, to vnderſtand a comming vnto him by the feete of the bodie. For ſo manie came vnto him, touched him, and thronged him, and yet were neuer the better. *Mat.* 5. 31. but a comming vnto him, by the direction of the eies of the ſoule, by the feete of ſound knowledge of him, what he is in perſon, and what he is in office. When this worde is vſed alone as *Mat*: 11. 28. in thoſe wordes of his, *come vnto me, all ye that be wearie and heauie laden, and I will eaſe you*, then thereby doubtleſſe we haue

The commandement, which containes 2. things. b. what it is to come vnto Chriſt.

haue not onely to vnderſtand, thus much, but that therby further is required of vs, faith in him, grounded vpon this our knowledge of him, as vpon the foundation thereof. But wher it is coupled with other wordes, that either expreſly, or in effect call for faith, as it is here, then thus as I haue ſaid, it is to be taken, as *Iohn.* 6. 40. compared with this place makes it euident. For there inſteed of comming vnto him, he ſaith he that ſeeth the ſonne, not vnderſtanding thereby, the ſeeing of him, with bodily eies, but with ſpirituall: and then he goeth on, ſaying, *and beleeueth in him, ſhall haue euerlaſting life*. Wherefore, vntill by the light of the goſpell, men haue ſo profited, through the inward working of Gods holy ſpirite in them, that they knowe and acknowledge Chriſt aright, both in perſon and office they haue neither eies not feete in Chriſtes ſence, here, to come vnto him by or withall. Pray we therefore for this light, and the countenance thereof amongſt vs. For certainely the naturall man perceiues not the thinges of God, neither can he, becauſe they are ſpirituall. 1. *Cor.* 2. 11. 14. *&c.* But they that haue the light of the goſpell ſhinning amongſt them, though

before,

before they ſat in darkneſſe, and in the ſhadowe of death, yet (if the faulte be not in them ſelues), they may ſee a greate light, and life is riſen vp to them, in this behalfe. *Mat.* 4. 16. *Peter* by this light directing him and ſhinning vnto him, ſhewed that with theſe feet he was come to Chriſt *Mathew* .16. 16. confeſſing Chriſt to be the ſonne of the liuing God, and therefore to his greate comforte, and to encourage others ſo to come vnto him alſo, Chriſt anſwered him and ſaid, *Bleſſed arte thou* Simon *the ſonne of Ionas, for fleſh and bloode hath not reuealled this vnto thee, but my father which is in heauen, Mat:* 16, 17. Surely we here in England, Gods name be bleſſed for it, haue had nowe this greate while the light clearely ſhining amongſt vs, to direct vs in our comming to Chriſt, to make ſtreight ſteps vnto our feet, leaſt that which is halting be turned out of the way, as we are counceſſed, *Heb.* 12 13. And yet I feare there is ſuch bad and ſmale cõming to Chriſt, found amongſt vs, that he in reſpect of moſt of vs, hath too too iuſt cauſe to ſay vnto vs, as he did to the *Iewes* in his time, *This is the condẽnation, that light is come into the world, & men loue darknes better then light becauſe their deeds are euil. Io.* 3 19. wher

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for we haue cauſe to thinke, that alſo, which in an other place, he ſaid vnto ſome of them, euen to be ſpoken of vs all: *yet a little while, is the light with you: walke whiles ye haue light leaſt the darkneſſe come vpon you, for he that walketh in the darke knoweth not whither he goeth, and therefore while ye haue light, beleeue in the light, that ye may be the children of the light. Iohn.* 12. 31. 36. But that this his aduiſe and counſell may be in time, and that effectually taken to heart, and followed of vs, in this caſe in walking aright vnto Chriſt by the direction of this light, whiles it ſhines amongſt vs, we are ſeeing our owne vnableneſſe other wiſe ſo to doe at all to be as it is, to pray him according to his promiſe made to his diſciples, *that he woulde alſo praie his father to beſtow vpon vs euen the ſpirite of trueth, to teach vs all thinges. Iohn.* 14. 16. 17. 26. *and to leade vs vnto all truthe.* 16. 13. For if euer we attaine by this light, to the ſound and perfect knowledge of Ieſus Chriſt, wherein euen the wiſedome of God in a myſteric, as *Paule* ſpeaketh, is contained. 1. *Cor:* 2. 7. doubtleſſe we ſhall haue cauſe with him to ſay further, as he doth there alſo *Ver:* 10, 11. God then hath reuealed

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it vnto vs by his ſpirite, for that ſearcheth all things, euen the deep thinges of God. For what man knoweth the thinges of a man ſaue the ſpirit of man, which is in him? euen ſo the thinges of God knoweth no man, but the ſpirite of God.

Seeing then that Chriſt commaundeth vs here to come vnto him and to come vnto him is nothing elſe, but according to the light of the goſpell, directing vs therein, by his ſpirite to be enabled, rightly to knowe him, acknowledge and confeſſe him, it ſtandeth vs vpon diligently to marke and to conſider, howe therein he is deſcribed and ſet forth vnto vs. Which if we doe, we ſhall ſoone finde, that the ſumme and ſubſtance of all ſet before vs therein tendeth, ether to ſet out what he is in perſon, or in office: let vs therefore before we proceed any further, the better to teach vs and to enable vs to doe, as Chriſt here biddeth vs, a little conſider what in theſe two reſpects it hath taught vs. Touching the former, what he is in perſon, therein thus much we may learne, that whereas moſt certaine it is, as our catholike faith teacheth vs, and the whole courſe of the ſcriptures, proueth, that there is but one eternal, true and almighte God, the maker and gouernour of all the

What Chriſt is in perſon.

world, and yet in the vnity of Godhead, that there are 3. distinct persons, the father, the son, and the holy ghost, coequal & coeternall: the light of the gospell makes it most cleare & euident, that the 2. persons in this trinitie, hauing been frō euerlasting, & then also being true & very God, when the fulnes of time was come, he tooke vnto him selfe the full and whole nature of man in the wombe of the blessed virgine *Marie*, that by the power of the holy ghost shadowing her, she both conceiued and bare a son, (remaining stil a virgine) that was & is very God and man also, & yet not two persons but one. The historie of this his incarnation, conception, and birth, most agreeably to all ancient propheſies giuen before of the comming of the Messiah in respect of all the circumstances thereof, of whom he should descend according to the flesh, at what time he should come, wher he should be borne, and in what manner, is set forth most plainly by *Mat.* 10. and by *Luke*, 1. & 2. In which also, so much as I haue said, touching his person, is taught, for therin we finde him termed the son of the almighty & *Emanuel*, that is, God with vs: & to proue that he was conceiued & born of the virgin his mother, a very man, there his petegree

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is deriued euen down from *Adam* to *Abraham*, *Isaac*, *Iacob*, *Dauid* & the rest, wherby also it appeare th, that he is indeed that seed of the woman and of those descended that should tread down the serpents head & in whom al the natiõs of the world should be blessed. And yet in this history he is stil spokẽ of, neither as of one, by the cõmixtion or coniunctiõ of two natures, made a third, nor yet by the consociation or associatiõ of two natures, remaining stil two persõs, but as he became, & so stil remaineth one onely person consisting of these two natures, so therin is he set before vs. This mystery also is most notably, in my opiniõ opened vnto vs by saint *Paule*, *Phillip*: 2. *vers*. 5. 6. 7. and 8 in these words, *let the same mind be in you that was in Christ Iesus, who being in the forme of God, thought it no robery to be equal with god, but he made himself of no reputatiõ, & took on him the form of a seruãt, & was made like vnto men, & was found in shap as a man*. For her in if the wordes be wel markt he hath most profoũdly, set down, what he was before his incarnation, and what he became then: what he was before, he sheeweth in these, *being in the forme of God, he thought it no roberie to be equall with God*: and what he became after in the rest,

and euen these fewe wordes shew first that before his incarnation, he was one that had a true being and existence, to confute *Ebion* and *Cerinthus*, and all their folowers, who held that he tooke all his being & existence of the virgin, and that therefore he was onely man: and *Seruetus* also hereby is confuted, who fantastically & blasphemously taught, that the word was nothing before, that had a being and existence, but that it was but the decree in Gods minde of the making and creating of this man, and of replenishing him with his godhead. For he is said to haue beene ὑπάρχων that is, one existing and being in the forme of God: and after it is added, that euen this same tooke vnto himself the forme of a seruant. To this same purpose saith *Iohn*, *in the beginning was the word*, *Io*: 1.1, and Christ him selfe said, *before Abraham was I am*, *Io*. 8. 58. *and* Paule *he himselfe tooke the seed of* Abraham. *Heb*: 2. 16. Secondly by forme of God vnderstanding here the nature of God, as after the forme of a seruant we must vnderstand the very nature of man, as al sound interpreters both olde & newe euer haue done, in that it is said that he was ὑπάρχων ἐν μορφῇ τοῦ θεοῦ, that is, being in the the forme of God, & further that being in the forme he thought it no

robbery

robery to be equal with god, al these things be further taught, that this being of his which he had before, was the being of a very true God, & that yet he was a distinct person in the Godhead from the father, though equal to & with the father. For as his being in the forme of man, proued, that he was a verie man, & yet a distinct person in that nature from other men, equal with them in the common nature: so his being in the forme of God, and his iust and lawfull thinking (which doubtles it was, or else it coulde not haue been incident to such an one) that it was no wrong, or robery to be equal with God, proues most substantially, that he was before his incarnation by nature very God, & equal to his father as touching his Godhead, though a distinct person from his father. For who can be in the forme of God, but verie God, & who can think it no robery & that rightly, to be equall to God, but he that indeed is coequal to & with God, & yet how can these things be said, and said truely, as certainly they be here, of the son of God, but they must needs proue, that though father, son, & holy ghost, be all but one God, and haue but one essence, & that most perfectly one, that yet the same is a distinct person from the person of the father?

For one & self same person cannot be said to be equal to it self: he therfore that thinketh it no robery to be equal, must needs be one person, & he to whom he accounts himselfe equal, an other. So that with this one short sentence, & with these verie fewe wordes, as it were with one blow, all these heretiques, *Arrius*, *Photinus*, *Carpocrates*, *Seruetus*, *Sabellius*, *Praxeas*, the *Tritheits*, and *Gentilis*, & their scholers, are laid for dead, and therefore are meet for euer to be buried in the graues of infamous, and blasphemous heretiques. For *Arrius*, though he granted that Christ had a being before his incarnation, yet he could neuer be brought to confesse, that in that being, he was God, from euerlasting, coeternal, and coessentiall with the father. *Photinus* and *Seruetus*, with their crue, held he was God, and the sonne of God, and so might be called, but not by nature, but by grace, and office. *Carpocrates* likewise acknowledged in Christ, besides his manhoode a celestiall and diuine nature, but yet he would not yeelde that it was of the same essence that his fathers was. *Sabellius* & *Praxeas* would haue there to bee but one person, named with three names, & the *Tritheits* & *gentilis* con tẽded for the destinctiõ of the 3. persons, that

that they would haue thē to haue 3 distinct essences, & so consequētly, to be 3 Gods. These here sies of *Arrius*, *Photinus*, *Sernetus* & *Carpocrates*, haue all their deaths wound, in that expresly, he is said to haue bin in the form of God, it being most certain that ther by God the father, is ment & by his form no accidentall form, for that God the father hath none such, but his very essence, & substance. And this his being in the same forme with his father, likewise cuts the throte of *Gentilis*, & of al *Tritheites*, for it most strōgly sheweth one form or essence to be one & self same, most perfectly, to distinct persons therin: & lastly the cōparisō & equality, betwixt him & his father, set down in the other words (for asmuch as such comparisō could not be, if he & his father were but one persō, named onely by diuers names) is as pregnant, for euer to confounde, *Sabellius* and *Praxeas*. But the lordes name be blessed & praised for it, if these words wer not plain inough to proue this doctrine of the son of God, to be most cleare against these heretiques, we haue else where in the scriptures, the same most plentifully aud plainelie taught. For what can be plainer to this purpose, then these words of *Iohn*? *Cap.* 1. 1. and 2. *In the beginning, was the worde, and the*

word was with God, and the word was God: For the first clause shewes his existence, and being from euerlasting, the second his distinct existence, and being in person, from his fathers, and that last his vnitie in essence with him. Plaine also to this ende is that which we read, *Heb.* 1.2.3. For there the Apostle cals him the sonne of God, whom his heauenlie father hath made heire of all things, and by whome he made the world, and he termeth him the brightnes of his glorie, and the ingraued forme of his person, bearing vp all thinges by his mighty worde. For herein, his being before the world was, the distinctiō his of person from his fathers, and yet the vnitie of essence betwixt them, in most forceable words is aduouched: let these therefore be sufficiente for this pointe.

Now if we would know what he became, and is by his incarnation, in person further, as I said before, the rest of the wordes of saint *Paule* before alleadged out of his 2. *Chapter* to the *Phillipians*, most notablie lay that also down before vs. For the Apostles purpose being to shew the *Phillippians*, how Christ humbled and abased himselfe, for the good of his Church, that he doth in shewing them how first he did it, by taking

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vpon him the forme of a ſeruant, and by beeing made like vnto men, and by beeing found in ſhape of a man, ſo ſetting down the miſterie of his incarnation; and after by telling them howe beeing ſo become man, he humbled himſelfe to be obedient euen vnto the death for them, to purchaſe their redemption. Note therefore diligentlie (welbeloued) and marke religiouſlie, the wordes of the Apoſtle before alleadged, to expreſſe the myſterie of his incarnation. Firſt he ſaith, ΑΛΛ' ἑαυτὸν ἐκένωσεν, which we engliſh, but he abaſed himſelfe, and made himſelfe of no reputation: which wordes teach vs, that though it be moſte true that we haue heard of him before, that voluntarily yet to ſhewe his obedience to the will of his father, and his loue towards his Church, when the time appointed of his father was come, he was content, though not to ceaſe to be that, which he had alwaies beene before which was impoſſible, yet ſo to haue the glorie and ſhining brightneſſe wherein alwaies thither vnto he had beene in with his father, for a time darkned, obſcured and hid, as that in compariſon thereof, he might be ſaid and thought, euen much to haue abaſed himſelfe, *yea to haue*

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made himselfe of no reputation. Nowe to shewe vs more particularly and speciallie wherein this abasing of himselfe, laie, and how he did it, the Apostle sayeth he did thus, euen himselfe abase himselfe, *by taking the forme of a seruant, &c.* thereby vnderstanding, the verie nature of man, withall the properties and naturall infirmities thereof, sinne onely excepted, as we are taught to vnderstand it, *Heb.* 2.17. & 7. 26. where the Apostle most plainelie teacheth that in all things, he in his manhood was made like vnto his brethren, but that he was without sinne. And these three wordes forme, shape, and similitude, vsed by the Apostle heere himselfe, make it euident, that he had a purpose as substantially as might bee, to expresse as much. Yea the word seruant shewes further that voluntarily also he became amongst men, to deliuer men from seruitude, euen the cõmon seruant of men to serue vnder the burthen of their sins, as one in whom there was neither forme nor beauty, & who was reiected and despised of men, as in that respect, the prophet *Isayah* discribs him, 53.2.3.54. The Apostles meaning is therefore heereby to teach, that Christ being frõ euerlasting very God with his father, though a distinct per-

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ſon from his father, that he was not thus abaſed againſt his wil, for that beeing ſo, he thoght it no robery to be equal to his father but that he himſelf moſt freely & willingly was cõtent thus to ſtrip himſelf, or to empty himſelf, of that glory & equality which he had naturally with his father, in taking vnto himſelfe, as he was & is in the ſecond perſon in the trinity, the whole nature of man with all the ſinles, harmles, and naturall properties therof, both in body & ſoule, and in vniting the ſame immediately in the creation thereof, yea in the very ſame inſtant and moment, with himſelfe, as he was the ſonne of God, perſonally, that ſo, as he was before in that he was the ſonne of God, almighty, infinite, incomprehenſible, and eternall, ſo he might bee, as he was the ſonne of man, weake, finite, comprehended, and mortall. The better yet once againe to make you ſee, that the Apoſtles meaning in theſe his wordes, ſtretch thus farre, beſides that which I haue noted already therin, obſerue and marke further, that he ſaith not the forme of God, eyther abaſed it ſelfe, tooke the forme of a ſeruant or was made in the likelihoode or ſimilitude of men, but he the which was in the forme, he made himſelf of no reputatiõ, & was made

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ſo, and found alſo in the ſhape of a man, to teach vs, if we will ſpeake like the Apoſtle, and ſo accordingly beleeue, we muſt not ſay nor beleeue that nature tooke nature, but the perſon of the ſonne tooke vnto himſelfe the nature of man, and ſo, that as he was created, ſo it was immediately vnited vnto that perſon to haue togither, with that perſon, a perſonall vnion, and neuer to haue firſt any exiſtence or beeing a part, by, or in it ſelfe. For then the Apoſtle would haue ſaid aſwell that the thing aſſumed, was he that was in the forme of a ſeruant, as he had ſaid that the aſſumer was he that was and had a beeing in the forme of God, which he doth not. The aſſumer therefore was the ſecond perſon in the trinity the ſonne of God, and neyther father, nor holie Ghoſt, nor yet the bare eſſence of God but as in it this ſecond perſon had his exiſtence and being; and the aſſumed, was not a perſon of a man firſt beeing and exiſting a part, but the nature with all the eſſentiall and inſeparable harmeleſſe properties thereof, of a true and verie man both in reſpect of his body and ſoule. That by this forme of a ſeruant, he ment not any other created nature, but the nature of man, he ſufficiently ſheweth, by adding that he

was made in the similitude of man, and in shape found as a man. For *Marcion* and other heretiques heereupon gathering, that he assumed not the verie nature of man, but the showe and phantasme of a man, they doe most wi fullie but cauill, and foolishlie seek to darken a most manifest truth. For besides that all the story of his conception, birth, life, and death, and most plaine speeches and phrases continually vsed of him in the scriptures, prooue that he was a verie true and perfect man, both in bodie and soule, these wordes giue them no ground to build any such conclusion vpon. For *Adam* is said to haue begot *Seth* according to his owne image or likenesse, *Gen.* 5. 3. and yet we might iustly counte them verie fond, that therefore woulde inferre, that *Seth* had not the verie nature of a man, that *Adam* had, but a bare shadow or similitude thereof. The woordes λαβὼν et γένομαι commonly englished, taking and made, well vnderstood, made it most cleare, that the second person tooke vnto it selfe personally, the nature of man so that he vnited so verilie and personally with him selfe, as he was the sonne of God, and the second person in the trinitie, that nature of man that he assumed, that *Iohn* might

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iuſtlie ſay, *the word was made fleſh*, Cap. 1. 14 and that we may moſt ſafely beleeue that he that before ſubſiſted onely in the forme of God, now alſo ſubſiſtes in the forme of a ſeruant, and that as in reſpect of the one nature he is the verie ſonne of God, equall to his father; ſo alſo in reſpect of the other, he is the verie ſonne of his mother, and verie man, and ſo leſſer and inferiour to his father. In the olde teſtament, we reade he appeared in diuerſe formes vnto men, but yet we neuer can ſay that then he made himſelfe of no reputation by taking ſuch forms vpon him, neyther therefore was he made the thinges he appeared to bee, becauſe he neuer aſſumed thē ſo to himſelf, that he perſonally vnited himſelfe vnto them. And heereby alſo we may further learne, in that the aſſumer, and thing aſſumed, are thus both deſcribed heere, the one to be that, that had his being in the forme of God before, and in this worke remained ſtill himſelfe: and the other to be the forme of a ſeruant, accompanied or inueſted with the likeneſſe & ſhape of a ſeruant: that both theſe, notwithſtanding this perſonall vnion, are entire and perfect in their owne nature, without any aboliſhing of eyther nature, or confounding of other in themſelues, or

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in the properties with the other in Christ. Lastly these wordes are plaine and forcible to make vs see, that notwithstanding the assumer of the forme of a seruant vnto himselfe, thereby is made in the likenesse of a man, and found in shape as a man, that yet he is but one person nowe subsisting, both in the true forme of God, and in the verie nature or forme of man. For as of one person, after the finishing of this his incarnation, both heere and elsewhere alwaies the gospel speaketh of him. Dreame therefore we may not, that this vnion of the nature of man personally with the son of God is either in the commixtion of the two natures, or by the inhabitation of the one, in the other, or by the adioining of the one vnto the other, or by the assisting of one the other, neither yet by the real cōmunication of the properties of the one with the other so, as that the one nature, may simply & properly be said, to be of the same properties, that the other is. For though water & wine be mixed in one cup, the spirit of God dwel in the seruants of God, & God adioyn himself vnto thē, & assist thē most aparātly euery where, yet cānot wine, the spirit, or God, be said to haue so taken vnto thēselues water, the harts of men, or the sernāts of God, that

therefore

therefore wine is made water, the ſpirit of God, or God, the heartes of men, or the ſeruants of God themſelues; as we heere ſee him that hath beene alwaies in the forme of God, ſaid to haue beene made in the forme of man, by his taking vnto himſelfe the forme of a ſeruant. And though moſt certaine it be, and therefore moſt vſuall in the ſcriptures alſo (the better to note the true, reall, eſſentiall, and perſonall vnion, betwixt the ſonne of God, and the nature of man) to heare thoſe things that properly appertaine to the manhood to be affirmed of our bleſſed God and Sauiour, and alſo thoſe things that properlie belong vnto him onely as he is God, ſpoken of the man Chriſt: yet to make it euident, that as it is heretical, to confound the one nature with the other, that ſo it is alſo, and hath beene euer ſo accounted of all thoſe who by the motion of Gods ſpirit, and not of their owne, haue written the ſcriptures, to cõmunicate properly the ſpecial properties of the one vnto the other, they haue neuer ſo ſpoken or writ, but ſpeaking of theſe two natures in the concrete, that is, as the wordes vſed to ſignifie the ſame not the perſon ſubſiſting in the eſſence and neuer ſpeaking thereof in the abſtract, as the

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ſchoolemen ſpeake, that is, as the words vſed, note the naked and ſimple eſſence in it ſelfe. And therefore for this true eſſentiall, and perſonall vnion of the ſonne of God, with the forme of a ſeruant, we ſay according to the trueth, and to the ſcriptures, that Chriſt is God and man, but we vſe not to ſay, he is Godhead and manheade, and we ſay, they crucified *the Lorde of glorie*, to noting that perſon that was and is the Lord of glorie, and vnderſtanding this of his perſon, not in reſpect of that nature whereby he was ſo the Lord of glory, but in reſpect of the other nature perſonally vnited thereunto, wherein he was paſſible and might be crucified. And ſo likewiſe ſpeaking of his perſon in reſpect of the other nature, we may ſay, and ſay truely, the man Chriſt is almightie, euerie where and infinite, becauſe he is ſo in that reſpect, that he is the ſonne of God, but we may not ſay that his manhoode is ſo. For we muſt vnderſtand and alwaies remember, that whenſoeuer any thing is affirmed of Chriſt, in reſpect of the one nature that properly belonges vnto another, that the meaning thereof neuer is to inueſt the one nature, with the properties that are peculiar to the other, but that ſo we ſpeake, to

ſhewe the perſonall vnion of both in one perſon. Wee may ſee a prettie good image heereof in a man, as he conſiſtes of bodie and ſoule: for, becauſe of the concurring but of thoſe two natures together, to the conſtitution of a man as they doe, though infinitely it come ſhort of the reaching to the excellencie of this myſterie that we now ſpeake of, may truely be ſaid in diuerſe reſpectes, to be a heauenly creature, and an earthly; mortall and immortall: heauenly and immortall, in reſpect of his ſoule, and earthlie & mortall, in regard of his bodie: and diuerſe thinges that are proper to the bodie, are yet ſaide of the ſoule, and contrarie they which are ſpeciall to the ſoule, are affirmed of the bodie; as for example, we ſay ſomtimes the ſoule of man awaketh or ſleepeth, which are properly ſaide of the bodie, and we ſay the bodie heareth, ſeeth, or vnderſtandeth, when as in deede, the body can doe none of theſe, but by the ſoule: and yet as wee thinke they deſtroy the nature of man, that eyther for the vnion or coupling of theſe two together, to make a man, or for any of theſe phraſes, woulde eyther turne the one of theſe into the other, confounde one of theſe with

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the other, or inueſt the one nature reallie with the properties that be ſpeciall and peculiar vnto the other, ſo holde we it moſt firmely in this caſe, that it is, plainely hereticall to doe the like. Theſe things therfore thus weied and conſidered, we haue iuſt cauſe to ſay and thinke with the Apoſtle, *That great is the myſterie of Godlines*, namely euen this, *that God is manifeſted in the fleſh, and yet iuſtifyed in the Spirit, ſeene of Angels, preached vnto gentiles, beleeued on in the worlde, and receiued vp into glorie*, 1. *Tim*. 3. 16. And by theſe thinges we may ſo clearely ſee our Chriſt in perſon to be verie God, and verie man, and yet for all that, but one perſon, as that both with the Apoſtle *Paul*, we may call him, *The mightie and bleſſed God for euer*. 2. *Tim*. 2. 13. *and the man Chriſt Ieſus*, 1. 2. 5 and yet ſtill ſpeake of him, as but of the one perſon, as hee doth in both theſe places. And to conclude this pointe, heereby alſo euen ſufficientlie, we may ſee and heare all the heretiques, and their hereſies confuted, that euer yet haue ſette themſelues againſt anie pointe or parte of the trueth of this doctrine of his perſon. For heereby againſte *Ebion*, *Cerinthus*,

and *Photinus*, denying his Godheade that hath beene aduouched, and againſt *Marcion* confeſſing that, and denying the truth of his manhoode, that hath beene likewiſe plainely prooued: and conſequently *Arrius* that held rightly of neyther, affirming that in reſpect of the one, he was but a created ſpirit, and in regard of the other, a bodie onely, without any other ſoule then his created Godhead, and *Apollinaris* that denied that he had the minde or reaſonable ſoule of a man, howſoeuer he granted him the ſenſitiue and growing ſoule, are confounded alſo; eſpecially remembring further, that Chriſt himſelfe, as plainely to teach them by his wordes that he had a verie ſoule of a man, as by experience they ſawe and found he had the very body of a man, ſaid not onely, that *his ſoule was heauy vnto death*, *Math.* 26. 38. but dying, as *Luke* reporteth 23. 46. *cryed with a lowde voyce, Father, into thy handes I commend my ſpirit*. And *Neſtorius* that held the two natures in him only to be vnited by conſociation and aſſiſtance, and that therefore he had ſtil a Godhead and a manhood, not onely diſtinct in their natures, but alſo ſo, that in him the ſonne of God was one, and the ſonne of the virgin an other, as he

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was condemned in the counsel of *Ephesus*, for one that was led by the spirit of Antichrist, for his so loosing or dissoluing of Iesus, so hath the Apostle directly confuted him in this place to the *Phillipians*, and *Iohn* also as I haue shewed, in setting downe plainely, that he that was in the forme of God, whome *Iohn* called the worde, so tooke vnto himselfe the forme of a seruant, that he was made very man, or flesh. *Eutiches* also, who to ouerthrowe *Nestorius*, taught that the two naturs are so vnited, after the incarnation, that howsoeuer they were two before, after they are but one, cannot stand with the apparant distinction that *Paule* hath made betwixt the assumer, and assumed nature, both before, in, and after the assuming of the one by the other vnto himselfe. And whereas, if this opinion of his were true, it should thereupon follow that then eyther the Godhead shoulde be turned into the manhoode, or the manhoode into the Godhead, for that of the commixtion of both, a third thing should growe. Euerie one of these absurd consequentes, *Paule* hath refelled also, by teaching vs both to remayne, without eyther turning of the one into the other, or confounding one of them, by anie

commixtion or otherwise, one with an other, as we haue hearde. And consequentlie heereby both the *Lutherans* and *Papistes*, who for the maintenance of their grosse reall presence, and mouth eating of Christ, both God and man doe most eagerlie striue and contende, to entitle the manhoode of Christ, with the peculiar properties of the Godheade, as to be inuisible, incircumscriptible &c. are most plainly prooued, to teach heerein heretticall and damned doctrine, for that thus confounding the properties, with *Eutiches* in deede, and trueth, they confounde the natures themselues, and therefore let them (as they may iustly) take the condemnation of *Eutiches*, in the councell of *Calcedon*, to bee also directly their condemnation. Vnder this same condemnation come the heretiques, Ακεφαλοι, or μονοφυσιται, so called, because *Eutiches* being condemned, they durst not say whom they followed, though with him they hold but one nature after the incarnation to remaine, and the συναφειται, that thought the diuine nature was turned into the humaine, and that therfore they might say, that it suffered, and the Anoma also, which

which holding that there was nothing leſte but the diuine nature, and that the other was abſorpte of that, yet helde that that nature was ignoraunte of manie thinges, and the Aphterdoxitæ, who helde that the humaine nature was impaſſible, for the coniunxion that it had with the diuine, and alſo the *Monotheliteſ*, who therefore taught, that there was but onelie will in the perſon of Chriſt. For all theſe ſtumbled and fell with *Entiches* in vrging ſo the vnion, of the two natures, that they in effecte, one waie or other, ere they had done, eyther by confounding the natures or the properties left but one in effecte. Let vs therefore, whatſoeuer heretiques, eyther olde or newe, haue thought, or doe, or ſhall thinke to the contrarie, moſte conſtantlie holde this, as the verie rocke and foundation, whereupon if we bee builte and ſtande faſte, the verie gates of hell ſhall neuer preuaile againſt vs, that Chriſte Ieſus in perſon, is verie GOD, the ſeconde perſon in the trinitie, and alſo verie man the ſonne of the bleſſed virgine *Marie*, and therefore, that both theſe two are ſo

perſonally vnited in him, that he is one perſon, and that without any conuerſion of the one nature into the other, or confuſion eyther of the natures themſelues, or of the ſeuerall and ſpeciall properties, the one with the other. For moſt neceſſarie it is that in euery reſpect he ſhoulde be ſuch an one, or elſe he neyther can be an able, nor fit perſon, to be our Ieſus. For though the ſinne of man, there being growne of Gods parte ſuch iuſt cauſe of enimitie againſt man, of mans, ſuch alienation and auerſion of minde from God, as there is, it was firſt moſt meete, that he that ſhould be the attonement-maker twixt theſe, ſhoulde firſt in himſelfe haue the two natures at vnity and one. And then ſeeing the order of Gods iuſtice required, that as man had offended it, man againe ſhoulde appeaſe it, by vndergoing the burthen of the ſinnes of man, to ſatisfie fullie the ſame for them, as it was neceſſarie, that he that woulde be mans ſauiour, ſhoulde therefore be a verie man: ſo likewiſe becauſe no nature but that which is of power infinite, and therefore none but very God, coulde euer haue beene able to haue enabled the nature of man to vndertake, and effectuallie

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to go through with this moſt greate and hard worke, to ſatiſfie fully the infinite iuſtice of God for the ſinnes of the world, it was as needfull, that he ſhoulde be true and very God. Yea for theſe cauſes it was moſt requiſite that theſe two, verie God and the nature of man, ſhould be ſo vnited, as that thereof ſhoulde conſiſt but onely one perſon, as I haue ſaid, that ſo the paſſible nature might beare, as *Eſay* ſpeaketh, *the chaſtiſment of our peace. Eſay*, 53. 5. and that the other which is impaſſible, by the power and dignitie thereof, hauing it ſo perſonally, ſubſiſting in and with it ſelfe, might fit it for that purpoſe, not onely contributing vnto it power and ſtrength, ſufficient therefore, but alſo, communicating vnto the thinges done and ſuffered to that end, by that nature, though in number, and for the time of the accompliſhing the ſame fruite, an infinite dignity and worthyneſſe, to ſatiſfie the infinite iuſtice of God, for the purchaſſing and compaſſing of mans ſaluation. For otherwiſe, if that nature, by this means had not been the manhode of one that was and is very God alſo, it might well haue entred into this worke, but doubtleſſe in wraſtling vnder the burthen of our

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sinnes, against hell, death, and deuil, to satisfie the infinite iustice and wrath of God for the same, it might well haue been swallowed vp of death, and of the sorrows of hel but it neither shoulde nor coulde euer haue valiently and triumphantly ouercome all these, and nailed as it were our sins, and the hand writing that was against vs for the same, to his crosse (as *Paule* speaketh *Col. 2. 14.* 10. *Begote vs againe vnto a liuelie hope*, that is, to assure vs, that he had gone through the worke, that he tooke in hand, as nowe through the power thereof, by rising againe, the third day from death to life, and by ascending visibly as a conqueror into heauen fourty daies after, and by sitting euer since at the right hand of his father, in the heauenly places) most euidently he hath. *For it is the spirite that quickneth*, and without that so vnited vnto it as it was, *His flesh could haue profited nothing. Io: 6. 63.* Therefore verie diuinely saith the apostle, *that by his eternall spirite it was* (thereby vnderstanding plainly his Godhead) *that he offered himselfe without spot to God, to purge our consciences from dead workes, to serue the liuing God. Heb. 9. 14.* And hence is it, as the former saying of Christ sheweth plainlie inough, that

that he ſaith, *my fleſh, is meat indeed: and my bloode is drincke indeed: Ioh. 6.* 55. and againe 53. 54. *except yee eate the fleſh of the ſonne of man, and drincke his blood, yee haue no life in you: but whoſoeuer eateth my fleſhe, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.* For howe can it be otherwiſe, but that he being as he is God and man in one perſon, by the meanes of this moſt high vnion of his Godhead with his manhoode, but that from the ſame Godhead, there muſt needes proceed and flowe throgh his manhoode, infinite power to quicken and ſaue all thoſe, that be partakers thereof? And how can it be poſſible, but that the heauenlie father, muſt needs account this his welbeloued ſonne, in whome he is well pleaſed, a fit and moſt ſufficient meanes to make him alſo to be well pleaſed, with all theſe, that confeſſe and acknowledge him to be in perſon as he is, and confidently repoſe their redemption, and ſaluation. Whatſoeuer therefore others haue done, or yet doe, let vs learne by thus knowing and acknowledging Chriſt to be in perſon, to come vnto him.

Nowe

What Christ is in office, and first in generall.

Nowe concerning his office, the same light of the gospell will most clearely direct vs what also to holde and to beleeue touching that, both in generall, and in particulare. In generall, it sets him before vs to be the Christ, the *Messiah*, the sauiour of the world. And this it doth also in such sorte, as that it teacheth as solie and wholy, fullie and freely, to account him so to bee. For most plainly we read, (as we cannot heare too ofte, that saint *Peter* most confidently to the faces of his stowtest enimies, hath aduouched, *that there is noe saluation in any other, for amongest men there is giuen no other name vnder heauen, whereby saluation commeth but his*, *Act:* 4. 12. And therefore in this respect he is called, *The author and finisher of our faith*, *Heb:* 12. 2. and α and ω. *the beginning and the ending. Reue.* 1. 8. Besides he himselfe, that best knewe himselfe what he was and is, tels vs plainly to this purpose, *that he is the way, the trueth, and the life. Io.* 14. 6. *yea that he is so the dore of the sheepfold, that whosoeuer he be that climmeth vp and seeketh to get in by anie other way, he is a theefe and a murtherer*, *Ioh:* 10. *vers.* 1. and 7. againe *Mat.* 22. comparing the kingdome of heauen to a mariage that a king

king made vnto his ſonne, and the true miniſters of God to the bidders, vnto that mariage, he ſhewes that his heauenlie father, to illure his gueſtes to come therevnto, hath willed them to ſay vnto them, all thinges are prepared already, *verſ.* 4. thereby ſhewing that in that, that this mariage is ſo conſummat betwixt him the ſonne of the heauenly king, and our nature, as by the perſonall vnion thereof, we haue heard it is, we may be ſure, that if nowe we will come, and feed of the heauenly cheare, that in and by this mariage is prouided for vs, that euen therein we ſhall finde all thinges neceſſarie to feed vs to eternall life ſo ſufficiently prouided for vs before hand already, that we need ſpeake no further. And this he had an eie vnto when he ſaid to the woman of *Samaria*, *Ioh:* 4. 14. *whoſoeuer drincketh of the water that I ſhall giue him, ſhall be no more a thirſt, but it ſhall be in him a well of water that ſpringeth vp to eternall life.* It is good liſtining therefore to *Eſays* proclamation in this reſpect, *to euerie one that thirſteth come yee to the waters, yea, yee that haue no ſiluer come buie and eate, I ſay buy wine and milke without ſiluer and without money.* 55. 1. For doubtleſſe they that hereby will learne

learne to come vnto him by faith, for the foode of their ſoules, and ſo giue ouer laying out their ſiluer or labouring for that which will not proue bread to ſatiſfie them (which al they doe which are at neuer ſo much paines and coſt by any other meanes to ſatiſfie their hungrie and thirſty ſoules) they as they are further taught there, though they be vtterly vnable of them ſelues to giue any recompence vnto him, for the ſame, yet in him they ſhall finde both meate and drinke ſufficient, not onely to refreſh their ſoules, but euen to delight them with fatneſſe. When people therefore, for all this will not truſt onely to this all ſufficient ſauiour of their ſoules, but beſides him, deuiſe vnto themſelues other perſons and thinges in that reſpect to be truſted vnto: what doe they elſe but giue GOD occaſion to complaine of them, as *Ieremie* he did of the *Iewes*, and therefore to ſay: *O yee heauens be aſtonied at this, be afraide, and vtterlie confounded ſaith the Lorde. For my people haue committed two euils, they haue forſaken the fountaine of liuing waters, to dig them pits, euen broken pittes, that can holde no water.*

ter, *Iere:* 2. 12. 13. And yet as plaine as theſe thinges bee, the Church of Rome hath, doth and will ſtill moſt groſſly and openly commit theſe 2. great euils, whatſoeuer either God or man can ſay to the contrarie, as we ſhall ſee moſt plainly ere I haue done, howſoeuer, let them doe thus as longe as they liſt, letvs onely ſeek and truſt vnto the fountaine of liuing waters, Chriſt Ieſus our Lorde and ſauiour.

Howe be it the better and the more, to occaſion vs ſoe to doe indeede, as wee ought from pointe to pointe, and in all reſpectes let vs ſee more particularly howe this office of our ſauiour is ſet forth in the Goſpell vnto vs. For it contenteth not it ſelfe with this ſummarilye telling vs, that hee is the full and perfecte ſauiour of the worlde but becauſe hee that is ſuch an one indeede muſte firſt then purchaſe for vs full remiſſion of our ſinne, for which otherwiſe all Gods curſes and iudgmentes both in this life and in that which is to come, muſt come vpon vs, and alſo he muſt prouide for vs (we neuer hauing nor euer beeing able to haue any ſuch of our owne) a perfect righteouſnes

The more particularly, that by him we haue full remiſſiō of our ſinnes.

anſwereable

answerable euen to Gods most perfect rule of righteousnesse, whereby we may be made righteous before him, and haue iust and right title to the kingdome of heauen, into which being as it is the throne of the most pure God, no impure and vncleane thing or person can or may enter. Yea because to the full compassing of this for vs, and to the making vs indeed partakers and possessors hereof, which is our Sauiours office to doe, it is necessarie that he shoulde then be a king, to conquer our enimies and to gouerne and keep vs, a prophet to teach and guide vs by his worde, and a priest to redeeme vs, and to make continuall intercession for vs, the gospell most notably doth in all these respects describe Christ vnto vs to be such an one, as the saiuour of the worlde should bee, and as we haue neede of. But first let vs heare what it saith touching the two former, and after we will come to the view also of the other. Touching the first of which, that is, full remission of our sinnes, as it was promised at the first by God to *Adam* and *Eue*. *Gen:* 3. 15. *That he shoulde tread downe the serpents heade:* and after was more plainly reueiled to *Daniel, that when Messiah the prince shoulde come,*

come he ſhoulde confirme the couenant, and not onely cauſe the ſacrifice and oblation to ceaſe, but alſo finiſh the wickedneſſe of his people, ſeale vp their ſinnes, and reconcile their iniquitie. 9. 27. *and* 24. and therefore by *Iſaiah* plainlie foretolde, *that he ſhoulde be ſo wounded for our tranſgreſſions, and broken for our iniquities that the chaſtiſment of our peace ſhoulde be vpon him, and that by his ſtripes we ſhoulde be healed:* 53. 5. ſo in the newe teſtament we reade, that an Angell from heauen tolde *Ioſeph* moſt plainlie, ſhortlie after his conception, *That his name ſhoulde be called Iheſus, becauſe he ſhoulde ſaue his people from their ſinnes. Mat:* 1. 21. And therefore ere yet he was borne olde father *Zacharie* by the inſpiration of the holy ghoſt propheſied that his ſonne *Iohn* ſhoulde goe before *his face to prepare his waies, and to giue knowledge vnto his people of their ſaluation, by the remiſſion of their ſinnes. Luke:* 1. 16. 77. which after *Iohn* faithfully performed ſaying of him in the preſence of a great multitude he being then there alſo, *Beholde the Lambe of God which taketh away the ſins of the world. Io.* 1. 16. His apoſtles alſo moſt plainlie bear witnes to his point, according to their commiſſion, *Luke.* 24. 47. For we

read. *Act:* 10.45. that *Peter* moſt confidently in preſence of a great companie, ſaid and teſtified, *that to him all the prophets witnes, that through his name al that beleeue in him ſhoulde haue remiſſion of their ſinnes.* And therefore in his firſt epiſtle. *Cap.* 2 24. he applieth ſo that before aleadged teſtimony of *Eſay* to this purpoſe, that he ſaith, in his owne body vpon the tree, *he ſo bare our ſinnes, that we being deliuered there from hauing by his ſtripes our ſelues healed, we ſhould liue in righteouſnes.* And *Iohn* he is as plaine ſaying, *If any man ſin we haue an aduocate with the father Ieſus Chriſt the iuſt, & he is the reconciliation of our ſins, and not for our ſins onely, but for the ſinnes of the whole world.* 1. *Epiſt. Cap* 1.12. And what can be more plaine and pregnant to this end then that ſweet ſaying of ſaint *Paule this is a true ſaying & worthie of al men to be receiued, that Ieſus Chriſt came into the world to ſaue ſinners*, whereof in great humility and feeling of his ſins, he acknowledgeth himſelfe cheefe, 1. *Timo:* 1.15, yea to ſhew vs that he tooke this remiſſion of ſinnes that he lookt for through Chriſt to be ful and perfect, not onely to diſcharge vs of all the eternall puniſhmentes due vnto vs, for our ſinnes in the worlde to come, but alſo, of the whole

curſe

curſe of the law, within the compaſſe wherof are all kinde of temporary puniſhments in this life, as we may ſee, *Deu:* 27. & 28. as he ſaith, *ther is no condemnation to thoſe that are in Chriſt Ieſus. Rom.* 1.8. ſo *Galathians* the third the 13. alſo he writeth that he *became accurſed for vs, to deliuer vs from the curſe of the law.* And if the forgiuenes of our ſinnes that we looke for at Gods hand ſtretch not thus far, how could they be ſaid to be made, *as white as ſnowe or woole, Iſay:* 1.18. when they are forgiuen: or how could it be ſaid of God when he forgiues thē, that he would remember them no more, as it is 31.34. *Heb.* 10.17. *Yea that then he caſtes them al into the bottom of the ſea, as he promiſeth he wil, Math:* 7.19? And yet as neceſſarie, comfortable, and certaine as you ſee this doctrine to be, the papiſts can not find in their harts, to let vs goe away with it thus wholie and freely. For firſt they directly hold that ſins falne into after baptiſme, haue a number of fountaines of water to waſh them in, and meanes to purge the owners thereof, beſides Chriſt Ieſus and his merits. Their ſacrament of pennance which they holde to conſiſte of contrition, confeſſion and ſatiſfaction: and the prieſtes abſolution thereupon, in this caſe

muſt ſerue vs as a ſecond planke after ſhip-wracke to fly vnto, and to eſcape the danger of the tempeſtuous ſeas of Gods wrath by: and if this will not ſerue, then *Maſſes*, ſatiſfactorie workes done by mans owne ſelfe and others extraine vnction, and laſtly the enduring of the paines of purgatory, and the mediation of Saints and Angels, all laid together, ſhal help them quite to be diſcharged from thoſe ſinnes, and the puniſhments yet by them to be ſuffered for them, from which they durſt not for all this euidence that I haue brought, looke fully to be deliuered by the precious blood of Chriſt Ieſus. And yet they cannot be ignorant, that as in the inſtitution of the ſacrament of his body and blood, he calde the cup the newe teſtament in his blood, which ſhoulde be ſhed for the remiſſion of ſinnes. *Mat.* 26. 28. that ſo when it was ſhed to that end, and therefore he euen readie to die: that to ſhewe that by that death of his all meritorious ſuffering, & ſatiſfying for ſinne had an end, he ſaid *conſummatum eſt*, that is, it is finiſhed, *Io*: 19. 30. And that therfore in the epiſtle to the *Hebrwes*, the abſolute ſufficiencie of the ſacrifice offered by Chriſt to purchaſſe vs full and perfect

redemption

redemption and ſaluation by the remiſſion of our ſinnes, once for all by his owne perſon, is ſo aduouched as though, the holie Ghoſt therein of purpoſe directed the writer to preuent and to confute all theſe deuiſes, who may not ſee? The ſtone that they woulde ſeeme eſpecially to ſtumble at, and whereby to fall into theſe conceites, is that which we reade 2. *Sam.* 12. that notwithſtanding vpon *Dauids* repentance he tolde him, that God had forgiuen him his ſinne and put it away, *verſe*: 13. yet he not onelie denounceth a iudgment againſt him vpon occaſion of that his ſinne, but alſo it after followeth and is ſhewed, howe it was in deed executed vpon him. For here vpon, when other ſhiftes faile them, to countenance their antichriſtian eclipſing and defacing the full and free remiſſion of ſinnes, ye of all our ſinnes, originall and actuall, before baptiſme and after, that any way are remiſſible, they imagine yet they may hold thisfaſt, that howſoeuer by and in him, we may haue remiſſion of the ſins them ſelues, and releaſe of the eternall puniſhmentes due therefore, that yet there may and doeth remaine ſome temporary to be abid or ſatiſfied for, by our ſelues, or other of our good

friendes, either here in this life, or in purgatory in the life to come. But alas who seeth not, that the ground which they haue from hence is to weake and sandy, to build such a huge heape of satisfactory workes and sufferings vpon, as here vpon to rob Christ, and to aduance and enrich them selues, they woulde faine builde? For though this and the like dealing of G O D with his seruantes, proue that God may and doth for iust causes known vnto himselfe, take occasion by their sinnes, to chastise them and to correct them for the same though he haue before forgiuen them their sinnes, and neuer meane that they shall therefore be condemned, yet neither this, nor all the like examples euer can proue, that by the enduring of, or satisfying for these any way or by any bodie, Gods meaning euer was, that they shoulde perfect the worke of the remission of their sinnes. For doubtlesse his sonne hauing vndertaken the purchasing of this for vs at his handes, and there lacking in him neither skill nor power nor affection, to go through with the worke which he had taken in hand, without doing of him to manifest and open wrong, in robbing of

him

him, in taking from him that which is his due, we muſt fully be perſuaded that for our ſinnes he hath ſo fully ſatiſfied his heauenly father, that he will thinke we doe him greate iniurie, and much ſtaine his iuſtice, if by any other doing or ſuffering we ſhoulde offer him any other price or paiment againe therefore. Such puniſhments therefore either threatned by God or afflicted vpon his children after in Chriſt their ſinnes are forgiuen them, they are his fatherly chaſtiſments, to teach them the better to ſee the vileneſſe and grieuouſneſſe of ſinne, and ſerue both them and other as Gods ſanctified meanes to warne them to take more heed of ſinne thereafter, and to mortifie them therevnto: but in no ſort muſt wee be ſo fooliſh as with theſe kinde of men to imagine, that they muſt either be endured, or otherwiſe bought out by our owne ſatiſfactions or of others, to make perfect or to conſummate the full remiſſion of our ſinnes. By theſe deuiſes they ſet their prieſts and prelats a loft in the conſciences of men, as though they could abſolue them, and diſcharge them from that, from which all the blood ſhed of Chriſt Ieſus though neuer ſo well beleeued in, hath not yet quitte

them, and so by their deuise of purgatorie, and their manner of releeuing of soules there by their pardons, masses and dirges &c: and by doing of these, and by their absolution, extraine vnction, and their taking vpon them to offer Christ againe to his father for them, as though his owne offering of him selfe coulde not serue the turne, they haue wonderfully enriched themselues. What other reasons soeuer they may pretend hereof, if these were not the reasons indeede that set them and helde them in this way, they had long agoe, or would quickly be glad with vs, to preach and to beleeue, ful remission of all sinnes, both in respect of the guiltinesse and punishment also, by and thorow the onely sufferings and satisfaction done by Christ. For what reason in the worlde can cause them but once to thinke that Christ hath borne the burthen of our sins, but so in his owne bodie vpon the tree, that he should, when he had done, returne the same againe vpon vs in some sorte to beare and to suffer for? Or if they woulde needes holde this to be thus, howe can they tell howe much Christ hath suffered and howe much he hath left to be suffe-

ted

red by vs, or when they haue ſuffered all that eyther for quantitie or quality, is meete to make the remiſſion plenarie, complet and full. But thus in the iuſt iudgement of God it is fit, that they ſhould entangle themſelues with groſſe and intricate abſurdities, that leaue the onely true way to heauen, Chriſt Ieſus, and thus ſeeke out biepathes of their owne inuention to bring them thither. Let vs therefore (good brethren) giue no eare vnto them, but as we haue beene moſt plainely taught out of the canonicall ſcriptures, be fullie perſwaded that there is full and abſolute remiſſion of all our ſinnes vnto vs if we repent therof aright and beleeue in Chriſt Ieſus.

And as plainely doubtleſſe doe the ſame ſcriptures, and the goſpell therein contained, ſhew vs that in the ſame Chriſt Ieſus we are by faith to ſeeke to be made righteous, not by any righteouſneſſe of our owne doing, but by a righteouſneſſe in Chriſt Ieſus. And yet I am not ignorant, that the papiſtes are at ſuch oppoſition alſo to this, that their learned diuines of *Louan* moſt impudently and ſhamefully haue written, that it is as abſurde to ſay that we can be made righteous by the imputation of Chriſtes righteouſnes, as it is for a man to be

And a der fect righteouſneſſe by imputation.

be counted an asse by the imputating vnto him the forme of an asse; the rather therefore and the more diligentlie let vs marke what therin we are taught of this point also: *Paule* doubtlesse so speaking of that righteousnesse, whereof to this ende GOD is an allower and a liker, saith flatlie, *That it is on all, and vppon all that beleeue in him. Rom.* 3. 22. For he is made vnto vs of God, not onely our wisedom, sanctification and redemption, but also our righteousnesse, as the same Apostle writeth, 1. *Cor.* 1. 30. And lest with the papistes we shoulde thinke, that this righteousnesse, is that inchoated inherent righteousnesse, which is founde in the regenerate, taught them by the law, and wrought in them by the spirit of God, receiued by beleeuing the Gospell, which indeede the scriptures call sanctification, and the fruites of the spiritte in such, he saith in the first to the *Romanes.* 17. *That this righteousnesse of God, is reuealed by the Gospell, from faith to faith*: and that as he addeth, *without the lawe, Rom.* 3. 21. which may well and truely be saide of the righteousnesse that is most perfect and absolute in Christ Iesus, to the knowledge whereof we come by the Gospell, and not

by

by the lawe, and whereof more and more according to the increasinges of our faith, we find our selues possessed. For this righteousnesse of God, is by the faith of Iesus Christ, vnto all and vpon all that beleeue, as he speaketh in the verie next verse: but this we cannot say of the foresaid inherent righteousnesse in any of our selues: for the lawe rightlie vnderstoode, reueales vnto vs a perfect rule of holines and rightousnesse, yea perfecter, then through the weakenesse of the flesshe, it is possible for vs to answere and keepe, as long as we liue heere. *Rom.* 8. 3. and therefore, because without such a righteousnesse as is perfect in the eies of GOD himselfe, we can haue no entrance into the most righteous kingdome of God, he hath, as there we are taught, sent his sonne in the similitude of sinfull flesh, to condemne sinne in the flesh, *That wee that walke not after the flesh, but after the spiritte, in him, yet might haue the righteousnesse of the lawe fulfilled in vs.* 3. & 4. *vers.* For Christ is the ende of the lawe for righteousnesse to euery one that beleeueth. *Rom.* 10. 4. And therefore this same *Paule*, *Gallat.* 2. 16. (though I dare be bolde to say he had

had then as much inherent righteousnesse of his own, as euer had any merit-munger in the world, writeth thus, *We that are Iewes by nature, and not sinners of the Gentiles, knowe that a man is not iustified by the workes of the lawe, but by faith of Iesus Christ: euen we I say haue beleeued in Iesus Christ, that we might be iustified by faith in Christ, and not by the workes of the law, because by the workes of the lawe no flesh shall be iustified.* And yet more plainelie to shewe that he made no reckoning of anie inherent righteousnesse of his owne, eyther before his conuersion or after to iustifie himselfe by before God at all, but onely to this purpose, of Christes righteousnesse to be imputed vnto the beleeuer in him, most notablie (to the shame and iust confutation and confusion of all that will not submitte themselues to this righteousnesse of God, but through a blinde and an ignorant zeale, will still seeke to establish their owne righteousnesse, for all the fearefull warning that they haue of the reiection of the Iewes, euen for this verie fault, as most cleerely they are taught, *Rom.* 10. 2. 3.) in this Epistle to the *Philippians*, *Cap.* 3, *vers.* 7. 8. 9. he hath set downe these wordes; *The thinges*

that

that were vantage vnto mee I counted losse, for Christes sake, yea doubtlesse I thinke all thinges but losse, for the excellent knowledge sake of Iesus Christ my Lord. For whome I haue counted all thinges but losse, and doe iudge them to be dunge, that I might winne Christ, and might be found in him, not hauing mine owne righteousnesse which is of the lawe, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith. Whose example herein, he there also setteth before al that minded to be perfect to follow, *vers.* 14. 15. *&c.* If notwithstanding any should be found that would not, he hath tolde them most confidentlie that whey mighte trust to. *Gal.* 5. 4. *saying, yee are abolished from Christ, whosoeuer is iustified by the law, yee are falne from grace.* All which proofes laide together make it most cleare, that Iesus Christ in office is so the sauiour of the world, that he is so, so wholie and solie, fullie and freelie, that without sacrilegious robbing of him of that honour and glorie that is due vnto him alone, and that most iustlie, in that high office of sauing mens soules, as the meritorious cause thereof, he may neyther haue Saint nor Angell in heauen, nor man, merit nor any thing else

in

in earth ioyned or coupled with him at all.

Let not the papiſtes therefore once thinke that their newe founde diſtinction of former and latter iuſtification or that their telling vs that by the workes of the lawe, *Paule* vnderſtoode the workes only done before grace, by the bare lighte of the letter of the lawe, or that in this article when he ſo oft teacheth vs that we are iuſtified by grace, he ment thereby the infuſed grace or habite of charitie, or that their going about to hide and ſhadow their robbing of Chriſt of iuſtifying the beleeuer in him, thorowlie in and by his owne ſelfe, in teaching their latter iuſtification to be by mans own merits and ſatisfactions, not ſo much for the worthineſſe of the thinges done or ſuffered by men, as for that, they are done of men formally iuſtified before with God by the infuſed grace of charity, and that they are therefore growne to that efficacie, by the bloode and merits of Chriſt, for which beleeued but on, as they teach, God hath iuſtified them, by infuſing the gift of charitie into their ſoules and mindes: let them not once thinke or dreame, I ſay, that any or all of theſe their ſophiſticall and cunning ſleights or ſhiftes, eyther can or ſhall, once darken or

blemiſh

blemish the plaine euidence and cleare light of this doctrine of iustification, redemption and full saluation, freely and effectually by faith in Christ Iesus. For as for the first of these, they cannot be ignorant, that whensoeuer the question is in hande, how and wherby man is to be iustified before God, the scriptures throughout, as plainely teach vs, that there is but one iustification or waie thereunto, as they teach vs that there is but one God. Indeede they shewe sometimes, that there is a proceeding and growing forward heerein, from vertue to vertue, , from faith to faith, and so from strength to strength, in applying vnto vs, (according to the increasings of our knowledge more and more of our owne wantes, and of Christes person and office, and according to our proceeding in the strength, vertue, & power of our faith grounded therupon) Christ Iesus & his merits: and sometimes they speak of iustification in a larger or in anorher signification, & therfore then they may and doe vrge him that is iustified to be yet more iustified, but heereupon to builde, that therefore there are two distinct kindes of iustification of man before the tribunall seate of GOD, is both to builde without grounde and foundation

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in earth ioyned or coupled with him at all.

Let not the papiſtes therefore once thinke that their newe founde diſtinction of former and latter iuſtification or that their telling vs that by the workes of the lawe, *Paule* vnderſtoode the workes only done before grace, by the bare lighte of the letter of the lawe, or that in this article when he ſo oft teacheth vs that we are iuſtified by grace, he ment thereby the infuſed grace or habite of charitie, or that their going about to hide and ſhadow their robbing of Chriſt of iuſtifying the beleeuer in him, thorowlie in and by his owne ſelfe, in teaching their latter iuſtification to be by mans own merits and ſatisfactions, not ſo much for the worthineſſe of the thinges done or ſuffered by men, as for that, they are done of men formally iuſtified before with God by the infuſed grace of charity, and that they are therefore growne to that efficacie, by the bloode and merits of Chriſt, for which beleeued but on, as they teach, God hath iuſtified them, by infuſing the gift of charitie into their ſoules and mindes: let them not once thinke or dreame, I ſay, that any or all of theſe their ſophiſticall and cunning ſleights or ſhiftes, eyther can or ſhall, once darken or

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blemiſh the plaine euidence and cleare light of this doctrine of iuſtification, redemption and full ſaluation, freely and effectually by faith in Chriſt Ieſus. For as for the firſt of theſe, they cannot be ignorant, that whenſoeuer the queſtion is in hande, how and wherby man is to be iuſtified before God, the ſcriptures throughout, as plainely teach vs, that there is but one iuſtification or waie thereunto, as they teach vs that there is but one God. Indeede they ſhewe ſometimes, that there is a proceeding and growing forward heerein, from vertue to vertue, , from faith to faith, and ſo from ſtrength to ſtrength, in applying vnto vs, (according to the increaſings of our knowledge more and more of our owne wantes, and of Chriſtes perſon and office, and according to our proceeding in the ſtrength, vertue, & power of our faith grounded therupon) Chriſt Ieſus & his merits: and ſometimes they ſpeak of iuſtification in a larger or in anorher ſignification, & therfore then they may and doe vrge him that is iuſtified to be yet more iuſtified, but heereupon to builde, that therefore there are two diſtinct kindes of iuſtification of man before the tribunall ſeate of GOD, is both to builde without grounde and foundation

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and wilfullie in a moſt ſerious cauſe, to play, and ſeeke by dallying with ambiguitie of wordes, to deceiue the ſimple. Now as for their ſecond ſhift, the vanity & falſhoode therof, will ſoone appeare to any that with any indifferencie wil but conſider *Paules* wordes, when in handling of this point he ſhutteth out workes of the lawe from hauing any thing to doe in the office of iuſtifying. For writing as he did alwaies when he handled this queſtion, not to Iewes, that indeede thorowe ignorance both of Chriſt and of the true meaning and vſe of the lawe, vſed to ſeeke by the workes of the lawe, in their ſence, that is, by workes taught by the lawe and done before grace, to be iuſtified, but to conuerted and beleeuing Gentiles: to what purpoſe had it beene to labour ſo often and ſo earneſtlie to driue them from ſeeking iuſtification by ſuch workes of the lawe, whereof they coulde neuer make anie ſuch reckoning, in that before their conuerſion, they were not ſo much as once acquainted with the lawe. If therfore we muſt thinke, (as we are bounde) that *Paule* wrote and ſpoke to the purpoſe, and aptlie to thoſe that he had to deale withall, out of all queſtion we muſt needs

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be of that iudgement, that he taught euen the conuerted and beleeuing gentiles, in what measure soeuer the spirit of grace enabled them to haue, and to performe, neuer so manie good workes of the lawe, yet when they were neuer so full of them to trust perfectly, freely to be iustified by the grace of God, through the redemption that is in Christ Iesus, and not at all by the workes of the lawe. Alas who is so simple as to thinke, that the false Apostles sought to perswade the *Galathians*, whome *Paule* had left setled in seeking their iustification freely by faith in Christ, to seeke manie so to be iustified in part, or in whole, by workes of the lawe done without or before grace? and yet if this popish glose must stand, *Paule* in his Epistle written of purpose to perswade the *Galathians*, not to listen to these, teaching them to seeke any way to be iustified before God by the workes of the lawe, therein eyther disputes to no purpose, and fightes but with his owne shadowe, or else it must be granted that these were the workes of the lawe, that they were taught by them to put some trust and confidence in, which to imagine were most grosse and absurde, for there is no likelihoode

therein at all. His reasons that he vsed to shut out the workes of the lawe, from the office of iustifying, are these, for by the lawe, *commeth the knowledge of sinne. Rom.* 3. 20. *For that our reioycing is in this case excluded not by the lawe of works, but by the lawe of faith, vers.* 27. *For that if* Abraham *were iustified by workes he hath wherein to reioyce, but not with God, for that the wages is counted to him that worketh, not of fauour (as he taketh it for graunted it was to* Abraham *and must be to all the children of* Abraham, *in this case) but of debt,* which likewise he assumeth as graunted to be in this point absurde. *Rom.* 4. 2. 4. *For if they which are of the lawe be heires, faith is made voyde and the promise is of none effect. For the lawe causeth wrath.* 14. 15. *therefore it is by faith, that it might come by grace, and the promise might be sure to all the seede.* 16. *As manie as are of the workes of the lawe are vnder the curse. For it is written, cursed is euery one that continueth not in all thinges which are written in the booke of the lawe to doe them:* No man is iustified by the lawe in the sight of God it is euident, *for the iust shall liue by faith: and to* Abraham *and his seede were the promises made: he saith not, and to thy seedes, as speaking of manie*

manie but and to thy ſeede, as of one which is Chriſt. Gal. 3. 10. 11. 16. Euerie and all of which argumentes, make and ſerue ſtrongly, not onely to debarre woorks done before grace, according to the outward letter of the lawe, from all office and power to iuſtifie, but alſo all workes done after grace, effectually if mans owne free will in ſuch ſort concurre to the working of them as they teach. For euen therein and when they are done, the lawe findeth ſuch imperfection in the doer, as we may ſee by *Paules* owne confeſſion. *Rom.* 7. 24. that he hath cauſe to crie: *O wretched man that I am, who ſhall deliuer mee from this bodie of ſinne and death*, and to acknowledge euen in ſuch a one as then he himſelfe was (who doubtleſſe was then in the ſtate of grace, that the lawe is ſuch a reuealer of ſin yet to be in him, and therfore alſo of wrath, that he is ſo farre off from hauing any cauſe by his own works done after grace, to thinke that he deſerueth to be iuſtified or ſaued in any reſpect, that thereby he may iuſtly with him take occaſion to confeſſe, that though *the law be ſpirituall yet he is carnall, & ſo ſold vnder ſinne, that in his fleſh there dwelleth no good thing, for though to will is preſent with him, & that he allowe not*

the euill he doth, because in his inner man he consenteth vnto the lawe that it is holie and good, yet he doth sometimes the euill that he hateth and findeth no meanes, as he shoulde, toperforme that which is good, Vers. 14. &c. And by workes done after grace, flowing (as they say) from our owne freewill in great part, if iustification should come at all, how then could we be excluded from all reioyeing in that respect in ourselues? how coulde our iustification come freely and of fauour, and not at all of debt, as *Paule* teacheth it must? how could it be but in some sorte we shoulde be heires by the lawe, and not onely by faith and the vertue of the promise, neyther of which can be sure and certaine, if they rested vpon the condition of the workes that we at any time can doe, which we can neuer be sure that we haue attained vnto, eyther in that measure or manner (as they themselues are driuen to confesse) as is required of vs. Yea if thereby at all, our iustification coulde come, why then was not the promise made vnto vs in the plurall number, in seedes, and not in seede, to warrant vs, as especially to looke for the benefitte thereof by the merites of the seede of the woman, of *Abraham*, *Isaac*, and *Iacob*,

Iacob, ſo partly and ſecondarily at leaſt, by our ſelues, and our owne merits or workes ioyned with his? But to ende this point, what can be more cleare to put vs out of all doubt, that *Paule* ſhuts not from this office of iuſtifying, onely workes of the lawe done before grace, but alſo the beſt workes done in grace, then that he himſelfe in the third of the *Philippians* (as we heard before) in this reſpect, doth not onely in the time paſt diſable his own good workes done according to the lawe before his conuerſion vnreproueable, but alſo in the verie preſent time when he wrote that Epiſtle, which was not long before his death, his workes or righteouſneſſe which he then had, as dung, that ſo he might be iuſtified by an other righteouſneſſe, to be founde and attained vnto, by faith in Chriſt. In that alſo, 1. *Cor.* 4. 4. Firſt he confeſſeth, *that he knew nothing by himſelfe*, (ſpeaking then of himſelfe as he was in the ſtate of grace) and then by and by he addeth, *that he was not thereby iuſtified*, he plainely ſhewed that though he had liued ſo in the execution of his Apoſtleſhip, that his conſcience accuſed him not of tranſgreſſion therein any way (within the compaſſe whereof laye moſte of the

workes that he had done in grace) yet he thought not thereby to be iuſtified at all. Wherefore from whom ſoeuer theſe our aduerſaries haue ſucked or learned this gloſe or interpretation of *Paules* wordes, euidentlie heereby it appeareth, that it is a curſed gloſe, for that it ſo directly corrupteth the text, and therefore vpon whom ſoeuer they would father it, to put the enuie and ſhame thereof from themſelues, both of them muſt giue vs leaue, rather to forſake them heerein, then the plaine euidence of the ſcriptures themſelues, which I am fullie perſwaded though they hardlie or neuer will be brought vnto, they haue ſo vowed themſelues obſtinately to reſiſt the trueth, that yet the ancient writers in whoſe writinges ſometimes they finde ſomething that ſoundeth too much this way, if eyther they were in theſe times, or when they liued had heard but halfe ſo much, as they haue to the contrarie, they would moſt readily and willingly haue retracted and recanted the ſame. For ſo we finde they were willing to doe, when eyther by their owne further reading or learning, or by the information of others, they had cauſe giuen them to ſee, wherein for lacke of further aduiſe,

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they haue erred: and neuer did any of these by farre thus interpret *Paules* wordes to aduance mans merits, and to darken and obscure the glorie of Christ, as they doe, yea if they coulde haue but foreseene that euer after any woulde haue come after them, thus to abuse their wordes, to driue men from seeking at all to be iustified by the imputation of Christes righteousnesse to the beleeuer in him, that then they might trust to their owne righteousnesse inherent in themselues, inhabit, as to the formall cause of their iustification, and in worke wrought, as to the meritorious cause of another iustification, euen of saluation it selfe: I dare be bolde to say they woulde neuer by any meanes haue beene drawen, to haue left one sillable behinde them in their writinges sounding that way. And this sufficientlie may appeare to any that hath but red their workes, therein they are elsewhere so plaine, full and pregnant, to aduouch iustification freely by faith in Christ, through the imputation of his merits and righteousnesse vnto men, as in sundrie places of an answere of mine in printe to *Iohn de Albine*, I haue at large shewed, whereunto I therefore nowe referre the Christian Reader.

And whereas by grace, whereby *Paule* saith we are iustified, they woulde beare men in hand, that there by grace is not to be vnderstood the free fauour of God towardes man in Christ Iesus, but that speciall gift of that grace, the habit of charitie infused or powred into them that beleeue, all the reasons and places vsed to confute the former shift of theirs, serue also as pregnantly to ouerthrow this. And hereof also, as of the other, their onely ground is sophistrie, taking aduantage by the diuerse acceptions and significations of the worde grace, here to teach men to vnderstand thereby an effect of grace, whereas in deede the verie fountaine it selfe of all these effectes, which is the free fauour of God towardes man in Christ, is meant in deede. To discerne their iugling and treacherie herein, let a man but in steede of grace, vsed by the Apostle in this argument in these fewe places following, place but the habitte of charitie, and then againe weye what a violence thereby is offered, both to his woordes and sense. We are iustified freely by his grace, that is, by his infused habit of charitie, through the redemption that is in Christ Iesus: *Rom.* 3. 24. By grace are you saued

ſaued through faith, that is, by the habite of charitie infuſed, through faith, and not of your ſelues, it is the gift of God, not of workes, leaſt any man ſhould boſt him ſelfe. *Eph.*2.8.9. to the praiſe of the glorie of his grace wherewith he made vs accepted in his beloued, that is, to the praiſe of the glorie of his infuſed habitte of charitie &c. who ſeeth not both the abſurdnes and ridiculouſneſſe of this interplation of grace? and withall perceiueth not indeed nothing elſe in theſe places can be vnderſtood by grace, but the free fauour of God, had towards his elect in Chriſt Iefus, before the foundations of the worlde were laid? Which grace as it was grounded before all times, onely vpon the perſon and office of the ſonne of God our ſauiour, ſo to ſhewe vs, that in the reuealing of the ſame vnto vs, and communicating the ſame, vnto his, he reſpects not any deſert or merit of man, but onely the deſerts and merits of his ſaid ſonne, by faith through imputation, made to the beleeuers therein, the Apoſtle ſaith, as he doth, not onely that we are iuſtified by grace, but alſo addeth freely, not of our ſelues, it is the gift of God, not of workes, leaſt any man ſhould boaſt him

himselfe. How it is possible if God should haue studied of purpose, to crosse and to preuent for euer all these popish glosses and trickes, that he shoulde haue spoken more plainely or pregnantly to aduouch iustification freely and only by faith in Christ Iesus, and not for the worthinesse or merit of any thing in our selues first or last? And who be so simple, that hath any thing had his spirit, exercised in the word of God and knowledge of Christ Iesus, as by any means to be brought to thinke, that Christ comming to be the meritorious and satisfactorie cause of mans saluation, as he did, that yet so farre off is it, that he hath gone quite thorowe with this worke, in, and by himselfe, that in verie deede by the things accomplished in his owne person, he hath enabled and dignified thinges to be founde in man, and to be done and suffered him, at the least to finish vp and perfect by the meritorious and satisfactorie cause of mans saluation? For this were not onely to leaue the worke of mans iustification and saluation to be vnperfect, for all that hath beene done by him in his owne person, but also most vncertaine, whether euer it shoulde be finished or no, because if the matter be thus to be deui-

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ded betwixt Christ and mans owne selfe, howsoeuer man might be sure that Christ hath done his part, he coulde neuer be sure that he hath or shall hit in iust manner and measure of all that is left for him to doe, to perfect the same. Yea if this were thus, that amongst other endes that Christ had in his merits and sufferinges, he had this, thereby so to die our doings and sufferings therewith, that they nowe shall be meritorious of, and satisfactorie for our owne saluation, (though by thus saying they would seeme to attribute vnto Christs merits more then we doe, in that we denie them this effect) in deede and trueth in thus dealing, they with *Iudas* giue him faire wordes, saying vnto him, haile maister, when in secret cunninglie, they most vnkindlie and wickedlie seeke to betraye him. Heeretofore when they taught this doctrine of mans merits, bluntly, and flatly without this new colour of their so doing, we iustly charged themselues to be the sacrilegious robbers of Christ, of that chiefe and speciall honour that appertaines vnto him: but now whiles they haue sought, to auoyd & to put frō themselues the grieuousnes of this charge, by this their new deuise, in steed of making Christ some restitution and amends

amendes for the wrong they did him, they nowe are flatly come to this, obstinately to continue in the doing of him the same old wrong still, but nowe they will no longer be the onely doers thereof themselues, but he himselfe must bee, if not the plaine and full principall, yet at the least an open and notorious accessary, and helper forward of them, in this their robbing of him. But whatsoeuer they say or doe herein, let vs with the apostle beleeue, that he is able perfectly to saue them that come vnto God by him, *seeing he euer liueth to make intercession for them, and hath an euerlasting priesthoode. Heb.* 7. 24. 25. For as we haue often heard before, another of them writeth, his owne selfe bare our sinnes in his body vpon the tree, and so, that thereby we are both deliuered from sinne, and so healed thereof, that thenceforth we shoulde liue in righteousnesse. 1. *Pet.* 1. 2. 4. And with all our heartes let vs shunne and detest all these their popish deuises, tending as we see all more or lesse, to the robbing of Christ of this speciall honour, to be a full and a perfect sauiour in, of, and by him selfe.

That he is King Priest & Prophet

To proceed therefore, as thus in these two pointes particularly, you haue heard, howe

howe the gospell sheweth you this to be his office, so for the rest before mentioned, if we looke into it, it will teach vs, that in this his office, he is our Christ, that is, our annointed and appointed kinge, priest, and prophet, in and for his Church. King to rule, gouerne, and to protect it, from all the enimies and dangers thereof: priest, to redeeme it, and to make full and perfect atonement and reconsiliation thorowe his eternall intercession, betwixt God and it: and prophet to teach and instruct it, by his worde from time to time. So that he hath of his Church *a priestly kingdome, which he hath purchased, not with gold or silver, but with his owne pretious blood, as Peter* speaketh. 1. *epist:* 1. 19. *which he gouerneth and ordereth by the scepter of his worde, and perfecteth by the powre of his spirit.* Of the title and right of his kingrick, *Paule Heb.* 4. 8. vnderstandeth that, *Psal:* 45. 6. and 7. as spoken of Dauid, thorow the spirit: *thy throne is for euer and euer, the scepter of thy kingdome is a scepter of righteousnesse, thou hast loued righteousnesse and hated iniquitie, wherfore euen God thy God, hath annointed thee with the oyle of gladnes, aboue thy fellowes.* And touching his priesthoode to

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proue him to be a farre more excellent prieſt then euer was any, of the tribe of *Leui*. *Cap.*7.12. he ſaith that he was made prieſt with an oath, by him that ſaid vnto him, as it is written. *Pſal.*110.4. *The Lord hath ſworne and will not repente, thou art a prieſt for euer, according to the order of* Melchizedech. And laſtly concerning his office of a prophet and teacher of his Church, *Mathew* ſheweth vs, that when he was transfigured in the mount, this voyce was heard from heauen vttered of him, (doubtleſſe by his heauenlie father) to eſtabliſh him heerein: *This is my welbeloued ſonne, in whome I am well pleaſed, heare him. Cap.*17.5. And to teach vs that all doctors & teachers muſt alwaies ſloupe to him, and learne that firſt of him, which they teach others, he ſaith, be not called doctors, for one is your doctor, euen Chriſt. *Math.*23.10. thereby not forbidding the title, but the abuſe thereof, which is, when any dare take vpon them as doctors and teachers onely of trueth, to vrge that for trueth vpon the Church, or to Gods people, which they cannot warrant ſo to be, by the vndoubted voyce and word of Chriſt. *His kingdom is not of this world:* for ſo he himſelfe told *Pilate*. *Iohn.*18.36.

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and yet he is such a king, as that he is king of kings, and Lord of Lords, *Reue.* 19,16. And as king he is lawgiuer vnto his people in whose power it is to saue and destroy. *Iam.* 4.12. As king he gouerneth and guideth his Church, both heere and in heauen, as the head thereof, *Ephe.* 1.22. As king he liberally bestoweth thereupon from time to time, those rich graces and giftes, which as priest he hath obtained for it, *Ephe.* 4.8. And as king he defendeth and protecteth it from all the enemies thereof, *Luke* 1.1778. *And of this kingdome of his there is no end, Luke.* 1.33. Now as he is priest, *he hath offered once for all, such a sacrifice for the redemption of his Church, that he needeth not any other priest to succeed him, either to offer any other, or that againe: & thus hauing obtained for vs eternall redemption, and ascending into the heauens, there he sits at the right hand of the father, and appearing continually in his sight, he maketh such continual intercession for vs, that he is able perfectly to saue those that come vnto God by him. Heb.* 7.23.25. & 10. *vers.* 12. & 9.24. Finally as prophet and teacher of his Church: *What soeuer he hath heard of his father, coming from his bosom, he hath declared vnto vs, Ioh.* 1,18.8.26. And this hath he done most sufficiently (as

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we haue often in our writings alreadie in print moſt plentifully proued, in directing by his ſpirit, as he hath done, the writers of the canonicall ſcriptures, therein to ſet downe al neceſſarie doctrine for our ſaluation. And therefore beſides, or contrarie to that, nothing is to be vrged vpon his Church, or to be receiued thereby, as neceſſarie to ſaluation. All theſe thinges now rightlie vnderſtoode, and accordingly confeſſed and acknowledged to be true of Chriſt, and thus to appertaine vnto him, then and not before is he come vnto, as heere in my text is required and commanded. This doctrine of the perſon and office of Chriſt, is the verie rocke and foundation whereupon the Church of Chriſt is built, and whereupon it beeing built, the gates of hell *ſhall neuer preuaile againſt it*, *Math.* 16.18. *An other foundation can no man lay, but euen this, Ieſus Chriſt*, 1. *Cor.* 3 11. Yea this Ieſus Chriſt, *is the foundation of the Apoſtles and prophets* (namely which they laide) *and the chiefe corner ſtone, in whome al the building coupled togither, groweth vnto an holie temple in the Lord*, as *Paul* ſpeaketh to the *Epheſians*, *Cap.* 2.20.21. Heereby then it is euident, that not onely Turkes, and Iewes, and all ſuch as are

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open enimie to Christ, & to this doctrine of him, but also all those that would seeme to receiue him, & yet wil not thus intertain him in their hearres and iudgementes, as yet stand aloofe from him, and dare not so much as come vnto him. Amongst which latter sort we must needes muster our domesticall and next aduersaries the papistes. For not onely as I haue alreadie shewed, for the maintenance of their owne deuises, haue they bene iustly found guilty, & therfore condēned, of crossing the doctrin both of Christs person and office, both generally and particularly in all the former branches thereof, but also in the three last spoken of, may they likewise be charged and adiudged, and that most iustly. For there is neyther his kingricke, priesthood, nor prophetship, that they can finde in their hearts to leaue whole and entire vnto him. For to the lawes and orders appointed by him as king, for the good gouernment of his Church, they adde, detract and alter at their pleasures, so that a man might easily make a huge and large booke of nothing else but a bare recitall of their additions thereunto, takinges therefrom, and alterations thereof, as any man by comparing the recordes of the scriptures, wherein

his are set downe, with their doctrine and practise, may easily and soone perceiue. And what can they worse abide, then to allow Christ to be such a priest of the newe Testament, as the gospell hath before described heere to bee. For then their shauen priesthood & the offering of Christ againe to his father, as a propitiatorie sacrifice for the sins of quicke and dead, and for what purpose soeuer they for their gaine list to intend it, and their inuocation & mediation of Saints and Angels, shoulde all lie in the dust, whereby they chiefly maintaine both their credit and wealth. And their writing many treatises and large bookes to argue the canonicall scriptures of obscuritie (to discourage the simple from reading of them or caring to haue them red) and of insufficiencie, (to establish their vnwritten word of their owne traditions, as the vndoubted word of God,) to what ende else tendes it, then most openly to thrust Christ from his office of beeing the doctor & prophet of his Church, by opening his mouth so plentifully therein, as he hath, for the sufficient direction thereof: that they taking that office vpon them, vnder the title of the Churches practise and tradition, may warrant all their fooleries and errours, for the

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which the beſt of them ſometimes haue confeſſed, their chiefe ground comes from thence. You may therefore moſt plainly ſee that howſoeuer in words they would ſeeme to giue him his due titles of God, and man, Chriſt, Meſſiah, Ieſus, Sauiour of the world, King, Prieſt, and Prophet, by their deedes in their ordinarie doctrine and practiſe, they pull from him the force and power of the ſame againe. For ſuch a God and man he muſt be to ſerue their turne, as vnder their hoſte can and will lie hidde ſo quietlie, that euery receiuer may eate him with his mouth, how ſinfull and faithleſſe ſoeuer he be: and ſuch an one in his office for all his titles they giue him, he muſt be content to bee, as will ſuffer all the things & perſons which they haue imagined will ſerue to that purpoſe, to ioyne with him in that high & glorious worke of meriting and deſeruing, procuring and perfecting the worke of our ſaluation: let him tell them neuer ſo plainely, *that his name is the Lord, and that he is as his name is, and that therefore he will not giue his honour, eyther to any other perſon or thing.* *Iſa.* 42. 8. Doubtleſſe if any of the thinges they talk of in this caſe, might ioyne with him & his merits, in this great and high worke of

meriting or deseruing for man the kingdom of heauen, good and holie workes done in grace and faith, are most likely to be they that might partake with him therein. But so farre off euen their great champion *Bellarmine* found it to be, doe what he could, to intitle these hereunto, that when he had striuen with all the cunning and power he had to the end, and so woulde faine shewe howe man to that purpose might thereupon ground his trust & confidence, he is driuen to confesse, when all comes to all, that the confidence that man can haue, eyther by meanes of them or any way else of his saluation, is but humane, morall and coniecturall, and no way such as certainty of faith requireth, but as may and will haue with it, still feare, least it deceiue them in the end. Yea after he hath a little wrestled with our obiection against iustification and comming to saluation by an inherent righteousnesse of our owne, howsoeuer before he seemed to himselfe to run away with it, as a matter most cleare, that that might be trusted to, to worke and to procure these effectes: he is so cooled, that he concludes the matter but thus, that he allowes confidence to be put in good works indeed, so that pride therein be auoyded,

ded: but yet for that, that pride is so hardly auoided in this case as it is, & we are alwaios so vncertaine as we must needes bee, whether we haue attained to that measure and manner of righteousnesse, that to this purpose is necessary, he thinketh it most safe, when we haue done all the good works we haue or can, that yet we put all our trust and confidence, in the onely mercy and goodnesse of God. Which what is it else, but whē he hath done his worst, against the imputation of Christs righteousnesse, to make the beleeuer in him righteous by, for the establishing of this their own inherent righteousnes in the romphe therof, euen then to cast vs the bucklers, and for shame to take his heeles, and to run away from his cause, and to leaue vs both the field & the victory. But alwaies great is the trueth, and it will preuaile. Wherfore howsoeuer they thinke of themselues, we may plainely inough see, that their case is pitifull and lamentable, in their striuing thus, to darkē & to obscure the glorie of Christ, for the maintenance and setting vp of themselues and their owne deuises in his romphe, and yet when all comes to all, to be enforced thus in effect to confesse, that all the while they haue but kicked against the prickes, and for that, wher-

vnto they dare not truſt in concluſion. God of his mercy make them to ſee their groſſe errours heerein, and in the meane time let vs runne by the light of the goſpell, this way be Chriſt, by acknowledging him, both in perſon and office to be ſuch an one as I haue thereby proued and manifeſted him to bee: which when we haue done, then we haue made a good beginning to obey Chriſtes commaundement heere, but yet the chefe is behinde, for he further addeth, and drinke.

Chriſte muſt be eaten and drunken and therefore there muſt be had a true cõmunion with him.

By this drinking, he doubtleſſe vnderſtoode drinking of himſelfe, thereby implying eating of himſelfe alſo: for as he ſaid in the former chapter, *Except yee drinke his blood*, ſo withall he ſaith, *except ye eate the fleſh of the ſonne of man, yee haue no life in you, and whoſoeuer eateth my fleſh, and drinketh my blood, hath eternall life, and I wil raiſe him vp at the laſt day*, *uerſ.* 53. & 54. By which figuratiue & metaphorical kinde of ſpeach, he would teach vs, that as it is not inough for him that is hungry and thirſty to come where meate and drinke is, to ſee and behold them, yea perfectly to knowe them, and be able to ſay what euery thing is, and to what vſe it ſerueth, but if he would haue his hunger and thirſt ſatisfied, he muſt

thereof

thereof both eate and drinke: euen ſo is it in this caſe. For it is not inough to come vnto Chriſt, though we come from point to point as I haue ſhewed, vnleſſe that done, we goe further, yea ſo farre as that we as ſurely and verily take him vnto vs, and into vs, and ſo make him as certainely our own, as meate & drinke receiued in and wel digeſted, may be ſaid to be our owne. Wherby it moſt clearely appeareth, that as no benefite can ariſe to the maintenance of this preſent life by meat and drinke, vnleſſe they be eaten vpon & drunken, and as neyther the ſap, and iuice that is in the meate, nor the power nor force of the drinke can be made ours to nouriſh & ſtrengthen our bodies, vnleſſe we eate & drinke the meat and drinke themſelues, wherein they are lodged & contained: euen ſo is it betwixt Chriſt & vs. And therefore, *Though he be the bread of life, & his fleſh meat indeed, & his blood drink indeed*, as we are plainly taught by him) they are in the former chap. *ver.* 53 55. yet we can be neuer the nearer therby, to the maintenãce of our ſpiritual life before God, vnles by an eating & drinking of him, fit for that purpoſe, we feed vpon him, & eat & drink himſelf, & ſo cõſequẽtly by making him wholly God & man our very own, and

ſo growing into vnion & communion with him, we attaine vnto all thoſe good things, that are prepared for vs in him. And to put vs out of all doubt hereof, Saint *Iohn* in his firſt Epiſtle, *Cap.* 1. 3. ſheweth vs that the whole ſcope of his miniſtrie and of his fellow Apoſtles was, that thereby this communion and fellowſhip with Chriſt might be attained, ſaying, *That which wee haue ſeene and heard, declare wee vnto you, that ye may alſo haue fellowſhip with vs, and that our fellowſhip may be with the father, and with his ſonne Ieſus Chriſt.* Againe moſt plaine it is to this purpoſe, that he writeth, *Cap.* 5. of that Epiſtle, *verſ.* 11. 12. where he ſaith *That God hath giuen vs eternall life, he that hath the ſonne, hath life, and he that hath not the ſonne, hath not life.* For heerby moſt plainely, firſt we are taught that the chiefe vſe that we are to make of the miniſtrie, is, thereby to attaine to haue communion with Chriſt, and then as clearely he ſhewes vs (the better to prouoke vs to ſtriue to make that vſe thereof indeede) that God in his mercy hauing prouided eternall life for vs, which we by the fall of *Adam* and our owne ſinnes had loſt, in his ſonne Chriſt Ieſus, that yet he would haue the caſe ſo ſtande with vs in reſpect

thereof

thereof, that we can neuer haue that, vnleſſe we haue the ſonne himſelfe, in whom it is treaſured & offered vp for vs. Wherby queſtionleſſe the Lorde in his wiſedome, euen of loue towardes vs, hath ſo ordered the matter, for our verie beſt. For when *Adam* and *Eue* had life in their owne handes in paradice, we haue found by experience they very quickly loſt it. God therfore hauing ſo coſtlie and dearely compaſſed it againe for vs, by the death and paſſion of his owne welbeloued ſonne, he ſawe it in his wiſedome neither good nor ſafe for vs, liuing in this dangerous world, to truſt it any more in our owne handes: and therefore he that is the author and purchaſer thereof for vs, as he hath the beſt right therunto, by his appointment, hath it ſtill lodged for vs in himſelfe, and that ſo ſurely and inſeparably, that none euer ſhal or can be partaker thereof, but by the communication of his verie ſelfe firſt, and ſo once beeing ſure of him, then alſo he may withall be aſſured of the other. For theſe two now by Gods ordinance goe alwaies ſo togither, that where Chriſt is had, there the partie in him is ſure of euerlaſting life, and where he is not had, there can be no aſſurance thereof. The bleſſed

ſacrament

ſacrament of the bodie and blood of Chriſt was inſtituted by him, euen of purpoſe, not onely to keepe ſtill freſh in our remembrance his precious death, with all the fruites thereof, both generally and particularly, but alſo without all doubt, to offer to deliuer and to ſeale the deliuery, to as many as rightly as they ſhould receiue the ſame, a moſt certaine vnion and communion with whole and full Chriſt himſelfe. And to teach vs plainly ſo much, *Paule* ſaith 1. *Cor.* 10. 16. *The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the breade which we breake is it not the communion of the bodie of Chriſt?* As certainely therefore as by bodily eating and drinking, in that ſacrament, or elſewhere, the eater and drinker of bread and wine, makes himſelfe partaker of all the force and goodneſſe therein, by making themſelues firſt his owne, to the chearing and ſtrengthening of this life in the bodie: ſo by ſuch eating and drinking of the bodie broken, and blood ſhed for him of Chriſt (which are the thinges in this ſacrament ſignified and offered vnto him) as is fit to make ſuch foode his owne by, as verily the worthy and right receiuer in ſoule feedeth vpon, and is nouriſhed to eternall life, with

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the broken bodie, and bloodshed of Christ Iesus. And to assure al such of this by Christ, the bread is said to be his body broken, and the wine his blood shed, for the remission of their sins: and both so termed and called by his ordinance broken and powred forth, are particularly to be giuen to euery such communicant, and they are likewise to receiue them: and therefore doubtlesse thereby taught, not only by that which they see and heare in the administration herof, with thankfull and penitent hearts to remember his death, (and so howe therein, his bodie was broken, and his blood shed and seuered from his body, and that therefore these so handled, are the heauenly and spirituall foode prepared for the maintenance of their spirituall life before God,) but also by that which further is deliuered, and they receiue, that they are to assure themselues, euerie one in particular, that Christ died for them, and therefore shall nourish and feede them to eternall life, by vniting himselfe most certainely vnto them, to that ende and purpose. Further yet to teach vs, that this moste certaine and reall vnion with Christe is for the whole Church, and for the salnation thereof, most

necessary,

neceſſary, thoſe other metaphors alſo ſerue; whereby he is compared to the heade and husband of the Church, as of his bodie and wife, *Epheſ.* 1.12. & *Cap.* 5. 32. or to the vine ſtocke, whereunto his heauenly father engrafteth all thoſe branches, that euer ſhall bring forth much fruite, that he may be glorified, *Io.* 15.5.6.7.8. For hereby we are taught, that as it is with theſe, heade, husband, and ſtocke, in reſpect of the bodie, wife, and branches, ſo is it betwixt Chriſt, and all thoſe that ſhall be ſaued. As therefore vnleſſe the head, really growe and be vnited to the bodie, yea though there can but a haire goe betwixt the one and the other, the bodie can haue no life from the head: and as mariage being conſummate, it maketh them that were ſtrangers before, one bodie, one fleſh, yea one ſelfe ſame; *Epheſ.* 5. 28. 29. and that otherwiſe vnperfected, it hath no ſuch effect: and laſtly, as it is not inough for the braunches to touch the vine ſtocke, yea nothing to haue life from thence, vnleſſe they ſo growe therin, that it and they be as it were one: euen ſo is it in this caſe, betwixt Chriſt and all thoſe that would be ſaued by him. And therefore to expreſſe as much, *Paule* ſaith, *That ſuch as are his*

they

they are members of his body, of his flesh, and of his bones. Ephe. 5. 30. yea, 1. *Cor.* 1. 13. he maketh the Church and Christ but as one perfect man, whereof Christ is the heade, and the Church his bodie: in so much as, *Ephes.* 1. 23. he calleth the Church his fulnesse: to shew that such loue there is betwixt Christ and his Church, and that there is also such a perfect vnion betwixt them, that though he be he that filleth all thinges, and is the perfection thereof, that he accounteth himselfe as a heade without a bodie, without the true vnion and connexion of the Church with him. And therfore, *Iohn.* 17. 23. he was an earnest suter vnto his father, that he might be in his, as he his father was in him, that so they might be made perfect in one, and heerein he knew he was so heard, that he accounteth the affliction of any sound member of his Church as the persecution of his owne self, and therefore when *Saule* persecuted such, he said vnto him, *Saul Saul why persecutest thou mee*, *Act.* 6. 4. And yet better to assure them thereof, he also reckoneth his owne ioyes to be theirs as well as their sorrowes to be his that will open vnto him, and be his, and therefore to encourage such so to doe and bee, he said vnto them.

Reue.

Reue. 3. 22. that to such he would giue to sit with him, *vpon his throne, and that he woulde sup with them, and that they likewise should sup with him.* The euidence of this doctrine beeing most strong and apparant as you heare, and the papistes themselues, not seeming to doubt thereof at all, (but that the iudgements of God are vnsearchable, and that they haue deserued for their wilfull seeking to darken the light of the gospel, will they nill they shining amongst them, to be made drunke and so quite to be caried away, in the most iust iudgement of God, by a strong diluſion of the enchanted cup, ful of fornications profered vnto them & vged vpon them, by the garish whore of *Babilon*) it is a wonder that withal they are not enforced, to see & to perceiue the most of the absurdities & heresies they hold, touching the article of iustificatiō & saluation. For how can it otherwise bee, but that they that are thus vnited to Christ & he to them must needs most certenly, & as it were sensibly vnderstād it so to bee, by the wonderful alteration that therupon thorowout both in body & soule wil grow in thē, by the inseparable graces of the spirit, alwaies accōpanying his vnion with his? And therfore in him there being also, as alwaies there is, full

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and certain remission of sins prepared for al them that be so nilie his, & he neuer going without his perfect righteousnes, & being as he is the very fountaine of al Gods fauours & mercies towards man, how is it possible that he should be a mans owne, & he know it also, but that he may and must, without any wauering or doubting thereof, fully and firmly be assured, that his sins are forgiuen him, that his righteousnes is his, & that therefore he may haue a most speciall assurance and confidence of the mercy of God, to his most perfect saluation? For these graces and fauours of God are neuer seuered frō the person of Christ, & therfore wheras he is once really & truely possest, there also the possessour may be assured that with him he possesseth all those things also. And yet these men, no not their *Bellarmine* can abide any of these: but it shall be inough with them & him also, to beleeue there is remission of sins, accompanying baptisme, & to be had by him, & in him in the Church, that there is such a mercy of God, that is able to saue, and that the righteousnesse of Christ, may be as he is our head, ours in such a sort, that it may be the efficient cause of an inherent righteousnes in our selues, able to earne heauen by: but particularlie, especially

especially for vs to beleeue that we shall without all doubt haue all our sinnes forgiuen vs, that we are sure of this mercie, and haue this righteousnesse of his imputed vnto vs as our owne, whereby we shall and may be righteous before God, at no hand they can abide. As though he that sticketh not to giue vs his sonne God and man to be our verie owne, so that we are his, and he ours, would not, or could not together with him giue vs these things also? Yea how can he withold them, giuing vs his sonne, seeing these and he goe alway together.

This vniō is not carnall, but spirituall.

But to proceede, this vnion of ours and cōmunion with Christ, though it must be certain, reall, & true, in respect of the things to be vnited, yet in regard of the manner of vniting them, we must not imagine it to be any grosse or earthly commixtion or cōiunction with him, such as is with vs, the mingling or ioyning togither of any creatures that in themselues are diuerse, but that it is altogither, in respect of the manner, spirituall, and supernaturall, and yet neuertheleſſe true and certaine, though it be both vnsearchable and vnutterable. For let a man search all the scriptures thorow, and an other communion and fellowship with

Christ

Christ, whereupon saluation commeth, then that which is spirituall, he shall nether finde eyther promised, expected, or performed. In deede it was both promised, and thereupon expected, and performed, that Godhead and manhood shoulde be vnited togither in one person, that so man (who by sinne had lost his vnion, communion, and fellowship with God) might recouer the same againe in and by that person, and by that which he should accomplish in those two natures for him. But as the personall vnion of these two natures in one Christ, (as by our Catholicke faith we are perswaded) is reall, certaine and sure, so we finde it, yet by humaine sense and reason, incomprehensible, and yet by the power of the eternall spirite, by the same faith, we are taught vndoubtedly to beleeue, it was so verily effected, for our euerlasting good. A communicating of the merits of this Christ, God and man, vnto those that beleeue in him, by imputation there is, we knowe: *For the righteousnes of God is on all, and vpon all that beleeue in him. Rom.* 3.22. which is a righteousnes that such attaine vnto by faith in him, not made manifest by the lawe (as the inherent righteousnesse of our owne merits, if there were any such, as men knowe is) as both in that

verſe, and that which goeth before, is ſhewed. But without the inhabitation of the ſpirit of God proceeding both from the Father and the Sonne (the worke whereof faith is. *Iohn. 6. 29. & Gal. 5. 22.*) we cannot attaine heereunto. Howbeit heere we talke not eyther of the vnion of the two natures in the perſon of one Chriſt, nor yet of his communicating of his merits vnto vs, by imputation, nor of his dwelling in vs by his ſpirit: but of his owne vniting and communicating of himſelfe both God and man vnto vs. For conſiſting of thoſe two natures, heere in my text he biddeth vs to come vnto him, and as I haue ſhewed, to drinke of him: which if once we duelie performe, then we withal euen thereby, are ſure of all the benefits neceſſary to our ſaluation, that by any of theſe we may looke for. Now *Paule* when he ſpoke moſt plainely of this, ſaying, *We are members of his body, of his fleſh, & of his bones, Epheſ. 5. 30.* to aſſure vs that it is reall and eſſentiall, yea and moſt certaine in reſpect of the thinges to be vnited, Chriſt & his members: yet within two verſes after he confeſſeth and ſaith, that it is a great myſtery that he ſpeaketh of, thereby alſo ſhewing, that in reſpect of the manner of vniting of them, it is ſupernaturall and vnſearchable

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by humaine ſenſe and reaſon: howbeit this is our comfort, that though we cannot conceiue it whiles we are heere, and our knowledge is vnperfect; that yet Chriſt our ſauiour to our vnſpeakeable conſolation hath tolde vs, that the day ſhall come when his ſhall knowe, *That he is in the father, they in him, and he in them.* *Io.* 14.20. In the meane time thus much it hath pleaſed him to reueale vnto vs by the worde, that it is the holie Ghoſt the verie ſpirit of God, without which this cannot be, and by the means whereof this vnion and communion is made betwixt Chriſt and vs. For it is written, as vttered by Chriſt himſelfe. *Io.* 3.5. *Except a man be borne againe of water and the ſpirit, he cannot enter into the kingdome of God.* And *Paule* moſt plainelie ſaieth *Rom.* 8.9. *If any man haue not the ſpirit of Chriſt, the ſame is none of his.* And likewiſe Saint *Iohn.* 1. *Epiſt. cap.* 4. *verſ.* 13. writeth, that *by this we knowe that Chriſt is in vs, by his ſpirit that he hath giuen vs.* *Paule* alſo to this purpoſe verie notablie ſaith, *by one ſpirite, we are all baptized into one bodie, and haue beene all made to drinke into one ſpirite.* 1. *Cor.* 12.13. And therefore vpon verie good

By the ſpirit it is obtained.

ground hath the ancient father *Irenæus* (who liued in the next age to the Apoſtles) in his third booke and 19. chapter againſt the hereſies of the *Valentinians* and others, written moſt ſweetely and profoundlie: *Sicut de arido tritico maſſa vna fieri non poteſt, neq; vnus panis; ita nec nos multi, vnum fieri in Chriſto Ieſu poteramus, ſine aqua, quæ de cœlo eſt: & ſicut arida terra, ſi non percipiat humorem non fructificat; ſic & nos lignum aridum exiſtentes primùm, nunquam fructificaremus vitam ſine ſuperna voluntaria pluuia*: that is, As of drie wheate, neyther one lumpe of dowe, nor one loafe can be made; ſo neyther we beeing many, could euer haue beene made one in Chriſt Ieſu, without water from heauen: and as the drie earth fructifieth not without moyſture, ſo we being firſt but dry wood, could neuer haue had our fruit to be eternall life without voluntarie raine from aboue. Which in the ſame place he interpreteth to be the ſpirit of God, which God beſtoweth vpon his. Which *Chriſoſtom* in his Homilie at Pentecoſt of the holy ſpirit, calleth the coupling or band of the vnion betwixt Chriſt and his. Further, to proue this our vnion with Chriſt to be ſpirituall, & not any groſſe or carnal mingling or conioyning of him and vs togither, it verie well ſerueth,

that

that Christ him selfe in the sixt of *Iohn*, hath both absolutely, and most confidently saide, *verily verily I say vnto you, except yee eate the flesh of the sonne of man, and drinke his bloode, yee haue noe life in you.* *vers.* 53. And also a little after, that *he is the breade of life that came downe from heauen, and his flesh is meate indeede, and his bloode is drinke indeede, whereof whosoeuer eateth and drinketh, hath eternall life.* *Verse.* 51. 54. 55. 56. For this being thus, he might wel say to all that would be saued, from the beginning of the worlde, to the ende therof, as we reade he saide to his. *Ioh.* 15. 4. 5. 6. *Abide in me, and I in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can yee, except yee abide in me. I am the vine, yee are the branches: he that abideth in mee and I in him, the same bringeth forth much fruit; for without me can yee doe nothing. &c.* For as it hath from the beginning beene a most certaine truth, that to the beginning of the being and life of man, and to the continuance of the same, his bodie and soule must be vnited togeather, so hath it alwayes beene, is, and euer willbee, to make whole man to haue any acceptable being before God, or life in his sight, that he must haue

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a true vnion and communion with Christ both God and man. For as there is but one God, so the Apostle hath taught vs, *There is but one mediator betweene God and man, the man Christ Iesus.* 1. *Tim.* 2. 5. *neither is there saluation in any other: for amongst men, there is giuen no other name vnder heauen, whereby we must be saued:* as *Peter* most stoutly aduoucheth. *Act.* 4. 12. Whereupon it must needs follow, that eyther there was none saued before Christ was God and man, which was not before the world was 4000. yeare old & more (which once to imagine were most absurd, and notoriously iniurious to all the godly Patriarkes, Prophets and others that liued in the time of the old Testament) or else that it is most certaine & true that *Paul* hath taught (as it is indeed of such) *that they did all not onely eat sacramental bread, & drinke sacramental drinke as we doe: but that they did eate the same spiritual meat & drink: the same spiritual drink which was Christ, that we do.* 1. *Cor.* 10. 3. 4. *&c.* Christ therefore than hauing no manhood really, but only in the purpose and promise of God, it could not bee, that otherwise then by the worke & meanes of the spirit of God they fed vpon him, & were vnited vnto him God & man, which yet then was necessary for their saluatiō. Though therfore now he be come & gone againe, in his manhood

hoode out of the worlde vnto his father, in the higheſt heauens, which alſo ſhal containe him vnto the reſtitution of al things, as *Peter* hath taught vs, *Act.* 3. 21. yet we know alſo that he is of that almighty power, that as his hauing not then yet takē mans nature, could not then ſtop the godly Patriarkes, and Prophets from their neceſſary vnion & communion with him God & man: ſo much leſſe, he hauing taken it now, and hauing finiſhed the worke of our redemption, being riſen againe aſcended & ſet at the right hand of his father, can the diſtance of place betwixt heauen and earth, hinder or let the grouth of this vnion betwixt him & his. For we ſee the diſtance of place betwixt man and wife, or father and child, doth not looſe the knot, or impeach the vnion, that by mariage & nature was before betwixt them. And we ſee & find by experience, that though the head in ſituation and place be much aboue the feet, that yet by the means that but nature hath to vnite them togither there is ſuch an vnió betwixt them, that frō the head life is conueied down euē to the ſoales of the feet: likewiſe in the miſtical body of Chriſt, though the mēbers be neuer ſo farre diſioyned & ſeuered in place, yet that ſo little hindreth the cōmunió of Saints, that *Paul* hath ſaid, *we that are many, are one bread & one body, becauſe we al are partakers of one bread*, 1. *Co.* 10. 17

Seeing

Seing therefore, by that which I haue ſaid it ſufficiently appeareth, that it is the wil & pleaſure of God, that there ſhoulde bee a true and certaine vnion betwixt Chriſt and his Church, he being as he is almightie, and therefore perfectly able to doe whatſoeuer he will; let not the difficultie any way, or the incomprehenſiblenes of the bringing of it to paſſe, at all make vs to doubte of the truth of the thing. For (alas) ſo ſhorte is our reach in comprehending the wonderful workes of God, that though we be neuer ſo ſure that we haue ſoules euery one of vs vnited to our bodies, yet the manner how, we cannot conceiue: therefore it being now made clere and apparant, that Chriſt here by ſaying *drinke*, hath taught vs to make him our very owne, and that this muſt bee, though moſt truly, yet after a ſpirituall manner; to proceede, it is neceſſary now to learne, how thus we may eate him and drinke him, and ſo make him our owne.

To eat and drinke Chriſt, is to belee ue in him aright.

And for this, we neede not ſeeke farre: for whereas, if Chriſt ſhould haue continued the manner of phraſe that he began with all, he both eaſily could, would, and ſhoulde haue ſaide in the next verſe, he that drinketh of mee: of purpoſe doubtleſſe to ſhewe vs, that to drinke him or of him, is nothing elſe

elſe indeede but rightly to beleeue in him he ſaith, he that beleeueth in mee as ſaith the ſcripture, &c. And the verie ſame & like courſe, hath he taken. *Verſ.* 35. of the former chapter. For hauing ſaide, *he that commeth vnto me ſhall not hunger* by and by in ſteade of ſaying, he that drinketh of mee, he addeth *he that beleeueth in mee*. And to the ſame ende it may well be noted, that in that chapter, the very ſame things, that are promiſed to the eater of his fleſh, and drinker of his blood, are alſo promiſed to the beleeuer in him: and likewiſe, ther, the ſame things that are threatned againſt the one, are threatned againſt the other, as if you compare the 45. verſe with the 39. and the 53. with the 64. yee ſhall ſoone perceiue. Yea if one marke diligently Chriſts diſcourſe in that chapter, he ſhall eaſilye finde, that there, to aſſure vs that to eate his fleſh and to drinke his blood is to beleeue in him, he hath of ſet purpoſe ſtoode, both vpon the propoſition, and aſſumption, whereupon neceſſarilie, by the rules of right reaſoning, that muſt follow for the concluſion. For firſt, there he dwelleth vpon this, that to eate the breade of life, is to beleeue in him, for that he is the breade of life *Verſ.* 35. &c. and then he diſcendeth to this, but he

he that eateth the flesh of the son of man & drinketh his blood, eateth the breade of life, *vers.* 54. for he shal haue eternal life: wherupon what can else follow but this, therefore to eate the flesh of the son of man & to drinke his blood, is to beleeue in him? But whom these things yet cānot perswade to be of this minde, let them further remēber that *Iohn* hauing said, *as many as receiue Christ are made the sons of God, cap.* 1. 12. that immediately, lest we should not cōceiue aright, what it is to receiue him he addeth, that is, euen they that beleeue in him. And let them also cōsider that *Paule* praying that Christ might dwel in the hearts of the *Ephesians*, addeth streight, to shew vs how that might bee, by faith. *cap.* 3. 17. For but these two places well laid togither, pregnātly prooue that Christ is both got & kept, receiued of vs & coutinued in vs by faith. And let not any mā think, either that this is new doctrine of late deuised by vs, or that true faith is too weake thus to reach Christ, & to make him ours. For first it is certaine that *Tertulian*, who liued within 200. yeares after Christs birth, in his booke *de resurrectione carnis, cap.* 29. most plainely hath said: *Christus est auditu deuorandus, & intellectu ruminandus, fide digerendus:* that is, Christ is to be deuoured by hearing, to be chewed by vnderstanding, to be digested by faith

faith. And *Auguſtine*, who floriſhed about the 400. yeare, is both moſt plaine & plentiful in this point. For in his 25. tract vpon *Iohn*, he ſaith. *Quid paras dentem & ventrẽ? crede & manducaſti:* Why prepareſt thou thy teeth & belly? beleeue & thou haſt eaten. And in the next, he writeth much to that purpoſe; for he ſaith there, *Ad Chriſtũ non ambulando currimus ſed credendo, non motu carnis ſed voluntate cordis*, that is, we runne to Chriſt, not by walking but by beleeuing, not by the motiõ of the fleſh, but by the wil of the heart. Yea in plain tearms there alſo he ſaith, *Credere in eũ, eſt manducare panẽ viuũ*, to beleeue in him is to eat the bread of life. But in my opiniõ moſt notably he writeth to this end vpon occaſion of the Centurions cõming to Chriſt in his 33. booke againſt *Fauſtus* the *Manichee*, *cap.* 8. ſaying. *Accedant ad Ieſum, nõ carne ſed corde; non corporis præſentia ſed fidei potentia:* Let thẽ come to Ieſus, not with or in fleſh, but with or in heart, not by bodily preſence, but by the power of faith. Now teaching the other point alſo, that faith is not too weake thus to apprehend Chriſt, it is as plaine that he hath ſaide in his 50. tract vpon *Iohn*. *Quomodo in cœlum manũ mittam, vt ibi ſedentem teneam? fidem mitte & tenuiſti; parentes tui tenuerunt carne, tu tene corde, quoniam Chriſtus abſens etiam præſens eſt; niſi præſens eſſet, à nobis teneri*

non

non posset, &c. that is, How shal I stretch my hand into heauen, that I may holde him sitting there? Send thy faith, and thou hast hold of him; the fathers held him in the flesh, hold thou him in heart: for Christ absent is also present: for vnlesse he were present, he could not be held of vs. And how this shall be, he plainely sheweth, saying, *He is gone, and yet he is heere, for he caried his body into heauen, but his maiestie he hath not taken from the worlde.* *Chrisostome* also, an other ancient father, who liued much what about *Augustines time*, in his second Homilie vpon these wordes of *Esay*, *Vidi Dominum*, I haue seene the Lord, sheweth that though we cannot flie vp to heauen in bodie, that yet in minde and cogitation we may. For God (saith he) hath giuen that such winges that nothing can let or stop it, if it will flie to heauen; & farre more pearcing eies, God hath giuen it (saith he) then the body. And in his 24. Homilie vpon the first to the *Corinthians*, remembring there that saying of Christ, *Mat.* 24. 28. *Where the carion is, thither will the Eagles resort*, thereupon he inferreth, that the Lordes table is not for Iayes or Crowes, that feede belowe, but for *Eagles* that take their meate aloft: & he saith, that by hat speach, Christ hath taught them that

would come vnto his body to flie aloft, and not to creepe vpon the earth, nor yet to haue any dealing therewith. It is worthy the remembring alſo, that the ſame Father noteth, touching the power and force of faith, vpon *Paules* telling the *Galathians*, That *Chriſt was euen crucified amongſt them. Cap.* 3.1. For he plainely ſheweth that the Apoſtle in ſo ſaying, ſhewed them that the ſtrength of faith was ſuch, that it is able to ſee thinges though farre off, and ſo by the eies of faith in the miniſtrie of the worde and ſacraments which had beene amongſt thoſe *Galathians*, Chriſtes death was or might haue beene as clearely ſeene and more clearly, then it was of many that were preſent at it. And vnto *Bernards* time, who liued aboue 1100 yeares after Chriſt, it ſeemeth that this was the currant and receiued doctrine of the Church, touching our communion to be had and attained vnto with Chriſt by faith. For in his 28. Homilie vpon the *Canticles* he moſt plainely ſheweth, that though Chriſt be aſcended, that yet he both may and will be touched, *Sed affectu, non manu, voto non oculo, fide non ſenſibus*, but then (ſaith he) it muſt be by affection, and not by hand, by deſire and not by eye, by faith and not by the ſenſes. And againe in his

his 76. ſermon vpō the *Canticles*, moſt notable is it that he writeth to this purpoſe, ſaying, *Though Chriſt be ſet at the right hand of his Father, goe to yet, follow him, ſeeke him*, and let neyther his inacceſſable brightneſſe, nor his height diſcourage thee from ſeeking, or once cauſe thee to diſpaire of finding him, if thou canſt beleeue; all things are poſſible to the beleeuer, the word is neare to my mouth and heart: *Crede & inueniſti, nam credere inueniſſe eſt*, that is, Beleeue and thou haſt found him, for to beleeue is to haue found him. This admirable power of faith doubtleſſe is excellently aduouched *Heb.* 11. 1. whiles there it is defined to be the ground of things which are hoped for, and the euidence of things which are not ſeene. Wherefore let vs not once doubt, but where Chriſt is ſoundly and rightly beleeued in, there by that faith the owner thereof eateth his fleſh, and drinketh his blood to his or her eternall ſaluation.

Euerye kinde of faith will not ſerue heere: yea none but that which is accor. ding to the ſcriptures.

Yet then great heed and care is to be taken, that this faith of ours be ſound & right. For neither can euery faith, a dead faith, or an erroneous and wrong faith, ſtand vs in anie ſteede in this caſe: and therefore marke, it followeth in my text, *as ſaith the ſcripture*: which wordes, if we referre (as they may

may well, and ſome interpreters haue) vnto that which went before, then they ſerue moſt plainely, to teach vs that it is no other faith that eyther can or will ſerue our turne in this caſe, but only that which is taught vs, & warranted to be ſound & right in the canonicall ſcriptures. For they are the ſcriptures onely without all queſtion, that heere are ſpoken of. But whether theſe words, *as ſaith the ſcripture*, here were added and vſed to this end, or rather as ſome others take them as referred to the wordes following, to teach vs to vnderſtand the promiſe that followeth, moſt certaine it is that the true Chriſtiã faith, wherby we muſt feede vpon Chriſt and make him with all his merits and graces our owne, hath theſe canonicall ſcriptures of the olde and new Teſtament for the grounde and ſufficient rule thereof. For they onely are able to make a man wiſe to ſaluation thorow the faith which is in Chriſt Ieſus, *and are giuen by inſpiration of God, and are profitable to teach, to conuince, to correct and to inſtruct in righteouſneſſe, that the man of God may be abſolute beeing made perfect vnto all good workes*, 2. *Tim.* 3. 15. 16. 17. And therefore for the right framing and ſetling vs in this faith, theſe are to be ſtudied and ſearched and moſt diligentlie to be muſed and

and meditated vpon, and heard, red, and preached, by euery one that hath any care of his ſaluation, as we may learne, *Deut.* 17. 18. 19. *Ioſua.* 1. 8. *Pſal.* 1. 1. *Io.* 5. 39. *Act.* 17. 11. 2. *Tim.* 3. 15. in that in theſe places, we ſhall finde men of all ſorts taught, eyther by plaine precept, reaſon, or example thus to occupie themſelues heerein. And this hath beene the ancient and ſound iudgement with one conſent of the Fathers, for manie hundred yeares after Chriſt. And therefore, though *Auguſtine* confeſſe with the Euangeliſt, that Chriſt ſaid and did manie things which are not written, yet (ſaith he) thoſe things are choſen out to be written, which ſeemed to be ſufficient for the ſaluation of them that beleeue, *Tract.* 49. vpon *Iohn.* and *Cap.* 11. And in his 19. booke of the citie of God. *cap.* 18. to this purpoſe he writeth, that the citie of God beleeueth the ſcriptures both olde and new which we cal Canonical, *Vnde fides ipſa concepta eſt, ex qua iuſtus viuit*, From whence that faith whereby the iuſt liueth, is conceiued: yea none of vs can bee or is plainer in this point then hee. For in his booke of chriſtian doctrine, *Lib.* 2. *cap.* 9. he ſaith there, in thoſe thinges, *quæ apertè poſita ſunt in ſcriptura*, that is, which plainely are ſet downe in the ſcriptures, all thoſe thinges

things are found which conteineth faith, & manners of liuing, as namely hope, and charitie. And heerein he was so confident, that in his third booke and sixt chapter against *Petilean*, most boldly and plainly he saith, if any either of Christ, or of his Church or of any other thing whatsoeuer that appertaineth to faith and life, I wil not say wee, but as *Paule* said, if an Angel from heauen should tell you any thing, which you haue not receiued in the scriptures of the lawe and the Gospell, accursed be hee. And he was not alone of this minde: for *Athanasius* before him in an oration of his against Idolaters, had most plainely written, that the holy scriptures enspired of God *Sufficiunt ad omnem institutionem veritatis*, that is, are sufficient to teach all trueth. And *Tertullian* in his booke against *Hermogenes* sheweth that he was so resolute in this that he saith there, that he did euē adore the sufficiencie of the scriptures. *Basilius* also in his sermon of the confession of faith saith that it is a plaine falling from the faith and the verie sin of pride, either to refuse any thing heerein written, or to bring in ouer and aboue any thing. For Christs sheepe heare his voice, & a strangers they fly. And in his Morals,

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definition 72. he saith, that the verie hearers must be learned in the scriptures, that so they may try those things which are deliuered thē by their teachers; that so they may receiue those things that are consonant to the scriptures, & reiect those that are not: yea in the 80. definitiō, he concludeth whatsoeuer is without the scripture, because it cānot be of faith, (which must come by the hearing of that which is taught in the scriptures, as before he had proued) must needs be sinne. *Cyrill, Lib.* 12. in *Ioannem. cap.* 69. with *Augustine* saith, that though all things be not written that Christ did, yet those thinges were writtē which the writers thought sufficient both for faith and manners. *Hierome* also saith vppon the 23. of *Mathew*, that which hath not authority frō the scriptures, is as easily contemned, as allowed. And therfore *Origine* vpon the third of the *Romains* hath verie wel noted, that the Apostle there giues other teachers in the Church an example that those thinges which they propounde to the people, they should strengthen and confirme, not with their owne presumptions, but with testimonies of the scripture. For as he saith, if such an Apostle thought that the authoritie of his sayinges was not sufficient

cient, ynleſſe he ſhewed them to be written in the law and the Prophets, how much more ought wee to think ſo of ours? *Hilarie* alſo vpon the 118. Pſalme notes it as a tricke of infidels and the irreligious, to ſay that the ſcriptures want perfection of doctrine. Seeing therefore it is moſt certaine and true, that *Irenæus* writeth in his third booke and firſt chapter, that what the Apoſtles firſt preached, after by the will of God they ſet downe in their writinges to be the ground and pillar of our faith, and that in the canonicall ſcriptures of the olde and newe Teſtament we haue, as *Chriſoſtome* aduoucheth vpon the ſecond to the *Corinthes*, Homilie 13, a moſt perfect and exact rule to followe, ſet downe; therefore with him and in his wordes immediately thereupon inferred, I pray you all that you leaue that which ſeemeth good to this man or that, *Et de his Scripturis omnia inquirite*, and of theſe Scriptures enquire all things; that ſo we may all conclude with *Damaſcene* in this point, in his firſt booke and firſt chapter *de fide orthodoxa* of ſound faith, all thinges that are deliuered by the lawe, Prophets, Apoſtles, and Euangeliſtes, *Cognoſcimus, veneramur,*

nihil vltrà perquirentes, that is, we acknowledge and reuerence, seeking no further. These things I haue the rather thus largely noted vnto you, because notwithstanding the plain euidence of this vndoubted and ancient trueth, our aduersaries the papistes are so farre off from yealding vnto the same, that to discourage men from making this vse of the holy scriptures, (that so they may at their pleasures teach vs to build such a faith, as seemeth good vnto them, vpon their vnwritten word of God, which they hold to be the traditions of their Church, yea nothing else in effect but their Popes pleasures,) the best learned amongst them are not ashamed to bestow great paines, to accuse the scriptures of such insufficiencie and obscuritie to this purpose, as that without the helpe of these their traditions, the doctrine of faith and good manners could neither certainelie nor sufficientlie be learned at all. Yea herein they haue some of them, as to their perpetuall and euerlasting shame it is well knowen, gone so farre in their writings, as that they haue not blusht to set it downe as a catholicke trueth, that the greatest part is left to be determined by their traditions, that the scriptures were left rather

Andridius Ecchius: Lindan. Hosius, Canisius Censura Colon.

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to be vnder the Church, then to haue authoritie ouer her, that it were a pittiful thing if the Church ſhould be tied to the Canonicall ſcriptures in euerie thing to be ruled and oueruled thereby, eye that it cannot noreuer will be well with the Church as long as the lay people are ſuffered to read them, or to heare them red: for they are ſo obſcure, and their ſenſe is ſo flexible and heard to be found (ſay they) that thence all hereſies are ſuckt, and that their ſenſe is as but a leaden rule or a noſe of waxe vnleſſe it be ſtifned, ſtreighted and kept euen by the helpe of their traditions. Wherein moſt expreſly they reſemble the heretikes that *Irenæus* deſcribes in his third booke and ſecond chapter, who for traditions thus defaced the ſcriptures. What greater blaſphemies can be vttered againſt the maieſtie of God the author of theſe ſcriptures? For be hauing left them vnto his Church, in his good prouidence by his penmen for hir better direction to know his will, and then to beleeue and liue accordingly, (as out of all doubt he haith) how may we thinke without doing of him the greateſt wrong that may be, that he hath left it therein no perfecter a rule then they hold, to this end?

For were not this in effect to say, that eyther he could not for lacke of power, skill, and wisedome, or that else he would not for lacke of loue and care towardes it, make it any sufficienter and certainer? For what reason else can there be that he should vndertake, begin & goe forward as he hath with such a rule for the direction therof, and yet leaue it when he hath done, so maimed and so vnprofitable as they would make it? Now to haue but eyther of these conceites of God, were it not most absurde and iniurious vnto him? For how can we spoile him either of infinite wisedome, or of infinite and most perfect loue & care towardes his Church, but withall we plainely denie him to be the true God? Wherfore let vs, whatsoeuer these men say to the cõtrary, learne to beleeue as onely the canonical scriptures of God teach vs; & to that end & purpose, let vs now as briefly as we cã, take a view what they do teach vs in this respect & behalfe.

What faith the scripture heere requireth.

Concerning this point, first it is out of doubt, whatsoeuer the Lord hath taught or told for trueth in these canonicall scriptures, we are most firmely by faith to assent vnto, to be so, and therefore hereof, howsoeuer to discredit vs withall the papistes would seeme to the contrary, we neither

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make nor moue any cõtrouerſie with them. Yea we moſt heartily wiſh and pray, that as they define faith to be a firme aſſent to the whole reuealed wil of God by his word, that once it would pleaſe God to giue them but this faith, to aſſent in deed without wauering to that which he hath taught in his written word in the canonicall ſcriptures: for then all the controuerſies betwixt them & vs would ſtreight be at an end. But alas they enforce ſuch a ſenſe vpõ theſe ſcriptures & ſo equal their vnwrittẽ word of traditions herwith, that as long as they take this courſe there is no hope that euer they either can or wil haue this grace: wherfore to leaue them awhile, grounded farre more vpõ their own vnwritten traditions, then vpon the canonical ſcriptures for the ſubſtãce of their faith, the next thing that we are to vnderſtand touching faith is, that when it is ſpoken of, as it is here in my text, it importeth more then this general aſſent to al trueth taught in the canonical ſcriptures. For that brings one no further then *credere Deo, Deum, & de Deo*, that is, to beleeue or credit God, & to beleeue that he is, & what he is, whereas here in my text expreſly Chriſt ſaith, *he that beleeueth in me*, thereby requiring that we ſhould not thinke it inough to beleeue him as a ſpeaker alwaies of trueth, or to beleeue

that he is such a one in person & office, as I haue shewed him to be, (for both these he hath already sufficiently called for at our hands in bidding of vs come vnto him) but that it is necessarie for vs, if we would haue him to be our meat & drinke indeed, to goe yet further, that is, to beleue in him. Which is indeed (the former lessons being wel taken out) therupon as vpon a most sound foundation, to ground a most certaine trust & confidence, that in, for, through, and by him, wholly and solie, freely & fully we shalbe iustified heere, and saued hereafter. To all the former degrees of faith, the reprobate and such as are destitute of the graces of regeneration & sanctification yea the verie diuels may come, namely to yeald that euery thing is as God hath said it to be in his written word, to credit him bicause he is trueth it self, & to beleue that he is. & that he is also such a one as he therin sets forth himself to bee, & this may therfore make them to tremble, as *Iames* saith, 2.19. But this is not the faith of Gods elect, that *Paule* speakes of, to *Titus cap.* 1. nor that, which he saith worketh by charitie. *Gal.* 5. 6. nor that which is said, purifieth the heart. *Act.* 15. 9. nor that whereof it is so often and so vniuersally said, *Whosoeuer beleeueth in him, shall not perish, but haue eternall life.*

*life. Io.*3.15.*&c.* Neceſſary it is that Gods elect haue all theſe degrees and branches of faith, and the beleeuing thus farre is alwaies found in them before they can beleeue in Ieſus Chriſt ſo as that through him they can haue any aſſurance of their ſaluation: but if they will haue ſuch a faith whereby in Chriſt Ieſus they ſhall be iuſtied, then they muſt not ſtay in theſe generalities, but they muſt ſet Chriſt with all his graces neceſſarie for either their iuſtification or ſaluation before them, and by imbracing and applying him particularly vnto them, & all that euer he did for mans ſaluation, as euen done particularly & moſt certainly for thē; in him and by him ſo made theirs, they are to be aſſured that God hath freely iuſtified thē, & vndoubtedly alſo will ſaue them. For though euery trueth taught by God in his word be the general obiect of faith, yet the proper obiect therof, by apprehenſiō where of it is ſo oft ſaid in the ſcriptures to iuſtifie, is onely Chriſt Ieſus, whō it is not inough for faith with her inward eies to know and cōfeſſe to be as he is in perſon and office as you haue before heard, but as you may ſufficiently perceiue by Chriſtes ſetting of himſelfe before the faithfull as the meate and drinke of their ſoules, and

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by his requiring, that they ſhould hunger and thirſt after him, yea eate him & drinke him, & then by his plaine expounding that eating & drinking of him to be beleeuing in him, he is by faith to be taken & appropriated to euery right beleeuer in him. And to put it out of doubt, that the iuſtifying faith or faith in Chriſt Ieſus, muſt haue and indeed hath this effect, *Paule* after he had willed the *Corinthians* to proue & try themſelues whether they were in the faith, hee ſtreight addeth, *And examine your ſelues, know you not your own ſelues that Ieſus Chriſt is in you, vnleſſe you be reprobates?* 2. *Co.* 13. 5. when faith thus apprehendeth Chriſt, & ſo poſſeſſeth her owner of him, as that he himſelf may know that Chriſt is in him, how cā it be then but he that hath by faith ſo found and got Chriſt, hath alſo in him & by him a ſpecial aſſurance that his ſins are forgiuen him, & that vndoubtedly he ſhall for that Chriſts ſake be ſaued? when it doth all this we denie not, but moſt willingly we confeſſe that there it bringeth forth by the power of the ſpirit of ſanctification, good works plentifully in her owner; but yet we dare not ſay that it iuſtifieth either for the worthineſſe of it ſelfe, or for the worthines of all the noble traine of good works inſeperably

perablie alwaies in good measure, accō-panying it, but onely for the worthines of Iesus Christ, whom it apprehendeth. But that vndoubtedly faith findeth in Christ Iesus full and sufficient cause and matter, for which most certainely God will both iustifie & saue all those that thereby haue put him on, as *Paule* speaketh, *Rom.* 13.14. all the places of scripture before produced to proue him to be in, and of himselfe, a full and most perfect Sauiour, most pregnantly and forceably serue. Seeing therefore brethren (as thereby sufficiently hath appeared) by the blood of Iesus, *We may be bold to enter into the holy place, by the new and liuing way which he hath prepared for vs through the vaile that is his flesh, and seeing we haue an high priest which is ouer the house of God, let vs draw neere with a true heart in assurance of faith, & sprinkled in our hearts frō an euill conscience, and washed in our bodies with pure water, let vs keep the professiō of our hope without wauering, for he is faithful that promised.* *Heb.* 10.19. *For faith is the ground of things hoped for, & the euidence of things which are not seene.* *Heb.* 11.1. Let vs aske thē therfore in faith of our good & gracious God, and wauer not, as *Iames* coūselleth vs, *for he that wauereth is like the waters of the sea, tost of*

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the winde, and caried away, neither let that man thinke that he ſhall obtaine any thing of the Lord: Iam. 2.19. And let vs confidently conclude with Saint *Paule*, that *beeing iuſtified by faith, we haue peace with God, through Ieſus Chriſt, by whom alſo we haue acceſſe through faith vnto his grace, wherein we ſtand and reioyce vnder the hope of the glory of God, yea with that hope, that ſhall neuer ſhame or confound vs. Rom.* 5.1. *&c.* For whatſoeuer our aduerſaries ſay or feele to the contrary in themſelues, we that can finde once by faith, that we haue put on Chriſt, that we haue eaten his fleſh and drunke his blood, yea that he is euen in vs, and therefore haue firſt Gods promiſes often declared and made vnto vs, and then the ſame particularly, outwardly in the ſacraments, and inwardly in our ſoules by his ſpirit thus ſealed and applied vnto vs, dare boldly with Saint *Iohn* ſay, that we know we are tranſlated from death to life. 1. *Epiſt.* 3.14. and with Saint *Paule, that we are perſwaded that nothing ſhall euer ſeperate vs from the loue of God which is in Chriſt Ieſus. For ſeeing he hath not ſpared to beſtow his owne ſonne vpon vs, how ſhall he not with him giue vs all things elſe. Rom.* 8. 13.39. yea we are ſure it is no preſumption

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to beleeue God without any wauering, thus many waies testifying his effectuall mercy & loue to appertaine euen vnto vs: eye we know it were wickedly to call the trueth and faithfulnesse of God into question, once to doubt when he so many waies hath fought to put vs out of al doubt. No maruel though the papistes can attaine vnto no such ioy and peace or assurance in their consciences of saluation by their faith. For first they build as much of their faith vpon the sandie foundation of their owne traditions, as vpon the rocke of the canonicall scriptures: secondly the faith that they talke on, leades them no further then to a generall assent to all trueth reuealed by God vnto man in his word, whereof in particular they neyther thinke the knowledge of all that trueth necessary, nor yet the speciall application of the promises to any, contenting themselues with beleeuing in generall, that there is in the Church remission of sinnes purchased by Christ, &c. And thirdly they hold there is no such faith whereby, in, & for Christ the owner therof can come to any such assurāce of the mercy of God, of the forgiuenes of his sins, and of life euerlasting: yea that that is rather a presumption, & a mere fiction and inuenti-

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on, then any faith allowed of God, vnleſſe God giue a man a ſpeciall reuelation, as it were telling him by name in particular, that he ſhall haue theſe in deed for Chriſts ſake: and that therefore it is inough for to beleeue that their are theſe things in deede by Chriſt purchaſed. And therfore laſtly they holde that faith may be in the reprobate, and that it is ſaid to iuſtifie onely becauſe it is one of the firſt diſpoſitions to iuſtification, and that it iuſtifieth not ſo much for apprehending Chriſt the iuſtifier, as for that it obtaineth that Chriſt ſhoulde formally iuſtify her owner, by powring into him the grace of charity, whereby he may after be able more to iuſtifie himſelf, and to merite the kingdome of heauen by good works. So that in effect they hold & teach, that it iuſtifieth not for Chriſt apprehended & applied to her owner, but for charitie and other good works that Chriſt by his grace, for the worthineſſe therof, beſtoweth vpon him quite contrary to the ſcriptures; which as we haue heard, ſhut workes quite out from this office of iuſtifying and purchaſing of ſaluation for man. Whereas they know further that the ſame ſcriptures put a manifeſt difference betwixt this righteouſneſſe of the law that lies in doing, and that which

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we haue to make vs righteous by, by faith in Christ Iesus. *Rom.*10.5. *&c.* and *Gal.* 3. 12. And yet euen their great Doctor *Bellarmine* neither is nor will be ashamed of any of this their doctrine of faith, and in this last point, though he be enforced to graunt that we are first iustified freely without workes in Christ Iesus, and that heauen also is Gods childrens by adoption and inheritance: yet the formall cause of our iustification must be with him the infused habite of charitie, and good workes after done must make vs to haue a second right vnto the kingdome of heauen, and so to further degrees of glory there, by the way of wages and iust debt. Though for all this, when he hath done his best for the maintenance of this second title and right thereunto, he dare not teach any with any special assurance & confidence that cannot deceiue them, to trust thereunto. Nay these things thus being most certainly held and taught by the touching the nature of faith quite contrary to the scriptures, I can neuer maruaile that by their faith there is bred no certainner hope or confidence in them of Gods mercie, or of the forgiuenesse of their sinnes, or of anie thing else that appertaines to saluation, then as when

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when they are at the beſt, may finally deceiue them, and in the meane time with much feare and doubting of their eſtate trouble them: yea I rather wonder, that in the iuſt iudgement of God they are not in continuall horrour and terrour of conſcience and as it were compaſſed about euery houre with the verie tormentes of hell, for that they will not be brought to ſeeke to come to the father onely by him, but by whom, as he himſelfe hath taught vs, *none can euer come vnto him. Io.* 14. 6. For whiles thus they pleade and ſtand vpon a wrong title, and would alſo beare men in hand that a ſpeciall ende and vſe of Chriſtes comming was, not to procure them ſufficient title and right to the kingdome of heauen, in, and by himſelfe and thinges done and ſuffered by and in his owne perſon, but to inable them by theſe meanes to make themſelues to haue a ſecond, a better & further title thereunto, they are moſt worthy to looſe al the comfort that they might haue, if they would ſtand to the right and onely good title, by and for Ieſus Chriſtes ſake alone. And doubtleſſe as I haue ſhewed before, if they repent not, they will one day all the packe of them, finde, though too late

ate that *Paule* hath pronounced ſentence of them, in the like caſe of the *Galathians Cap.* 5. 4. ſaying, *Yee are abolished from Chriſt, whoſoeuer are iuſtified by the lawe, yee are falne from grace.* God of his mercie therefore, if it be his holy will, open their eies in time, that they may repent of all theſe their moſt dangerous errours, and come with vs once, to be content to beleeue in Chriſt Ieſus, as the Scriptures indeede teach vs. In the meane time, let this that I haue ſaid, be a ſufficient warning to vs, as the adopted ſonnes of God thorow faith in Chriſt, *Ioh.* 1. 12. *to looke for heauen as an inheritance prepared for vs by our heauenly father before the foundations of the world were made. Matt.* 25. 34. *and now reſerued for vs, which are kept by the power of God thorow faith vnto ſaluation. Pet.* 1. 4. & 5. that ſo heauen may be to vs as it is ſaid to be indeed, *the free gift of God (Rom.* 6. 23.) *through Ieſus Chriſt our Lord.* And let vs let theſe hireling and mercenarie minded men alone, that diſdaine to haue heauen of Gods free almes, and therefore will haue it eyther by their owne earninge and deſeruing of it, or elſe they will goe without it, which they are moſt like to

dee, bicauſe they will haue it otherwiſe then God himſelfe the owner therof, hath couenanted and appointed that euer anie ſhall come by it. I know they haue their colours and ſophiſtical deuiſes to giue yet ſuch a gloſſe and faire ſhewe to this their dealing, as though for all this all were very well of their ſides: but all they can gaine therby is this, that ſo much the more they proue their religion to be aptlie and worthily tearmed by the Apoſtle, *the miſtrie of iniquitie*. 2. *Theſſ*. 2. 7. and that the proud and pompeous whore of *Babylon* ſhoulde haue that worde *Myſterie*, ſet for her very brand and marke in her forehead, and that ſhe ſhould yet carie al her abhominations and fornications, wherewith ſhe ſhoulde make the inhabitantes of the world drunken, in a golden cup, the ſooner to entiſe them to drinke deepely thereof. For indeede and trueth as I haue ſhewed before and elſewhere, they can ſtand them in no better ſteede eyther before God or before any that are wiſe, than *Adam* and *Eues* fig leaues did them to hide their nakednes from the eies of God. For how can they be ſo ſillie and ſimple, as to imagine indeede that in this great light any can & wil be ſo

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fooliſh as hearing what they doe, ſo plainelie and plentifully ſet downe euerie where in the doctrine of the goſpell, that Chriſt went thorow effectually in his owne perſon with the worke of our redemption and ſaluation, as once to be drawne by their ſophiſticall perſwaſions, that yet what he hath done, ſerueth eſpecially but to merit that chantie firſt ſhould be beſtowed vpon vs: and then that thereunto, & to our good workes proceeding therefrom, ſhould be conuaied from his merits a dignitie and power, firſt formally to iuſtifie vs by the one, which we could not bee by the application of him and his merites vnto vs thorow faith, and then after to earne and merite more ſurelie for vs by the other, the kingdom of heauen, then he had done? For they may prate and brag, that whiles they thus ſay and teach, they attribute more to the merits of Chriſt than we doe, that both for our iuſtification and ſaluation truſt onelie thereunto; but euerie man for all that, vnder theſe fayre wordes may plainely ſee, that in verie deede they heereby moſt groſſelie woulde make him, as I ſaide before, the verie principall in the robbing of himſelfe of that ſpeciall honor that is his, to be

a full and a perfect Sauiour in and by himselfe. But inough his said of this point. How-beit this further touching this faith, whereby we eate and drinke Christ and make him our owne (welbeloued) I would haue you to vnderstand, that it is not to be attained vnto by any power or strength of flesh and blood, but it is the speciall worke and fruite of the Spirit of God. For immediately after *Iohn* had tolde vs, that they that beleeue in Christ ar they that receiue him, whereby they are made the sonnes of God, he saith *that such are borne not of bloode, nor of the will of the flesh, nor of the will of man, but of God*, *Iohn* 1. 12. & 13. And Christ hath most plainely said, *Iohn.* 3. 5. 6. *Verely verely I say vnto thee, except a man be borne of water and the Spirit, he cannot enter into the kingdome of God: that which is borne of the flesh is flesh, and that which is borne of the Spirit is Spirit.* And yet more plainely to assure vs of the trueth of this point, *Paule* in expresse words hath taught vs, that *faith is the fruite of the Spirit*, *Gal.* 5. 22. But yet we must not thinke, though the Spirit can extraordinarily worke this faith without meanes immediately where, when, and in whom it listeth, that yet notwithstanding, ordinarily it doth it by the ministry

This faith is wrought by the spirite.

Ordinarily the worde preached.

miniſtrie of the word, and that preached. For ſo *Paule* concludeth, ſaying, *Rom.* 10. 17. *Then faith is by hearing, and hearing by the worde of God.* And therefore accordingly, 1. *Cor.* 1. 17. he writeth, *That ſeeing the world by wiſedome knew not God, in the wiſedome of God it pleaſed him, by the foliſhneſſe of preaching to ſaue thoſe that beleeue.* And therefore alſo he notes, it is an eſpecial fruit and effect of Chriſtes aſcenſion. *Epheſ.* 4. 10. 11. *&c.* that he gaue and beſtowed ſundrie miniſtries there mentioned, vpon his Church for the repairing of the Saintes, for the worke of the miniſtrie and for the edification of the bodie of Chriſt, *Till we all meete togither, in the vnitie of faith and the acknowledging of the ſonne of God, vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſt, that we henceforth be no more children, wauering and caried away with euerie winde of doctrine by the deceit of men, and craftineſſe whereby they lay in waite to deceiue.* Saint *Peter* alſo agreeable heereunto in his firſt Epiſtle, *Cap.* 1. 22. 23. *&c.* noteth *that our ſoules are purified in obeying the truth, thorow the ſpirit, being borne againe not of mortall ſeed but of immortal, by the word of God,* which after there he ſaith *endureth for euer,*

and is that which is preached amongst them. Whereupon therefore in the next chapter he exhorteth them to *lay aside all malitiousnes, all guile, dissimulation, envie, and euill speaking, and as new borne babes to desire the sincere milke of the worde, that they may grow vp thereby, if it be so they had tasted how bountifull the Lord was. Vers.* 1.2.3. Whereunto we had as much neede to lisn as euer they had. For these are the daies wherein we liue, wherein that prophecie of Christ is fulfilled, *Mat.* 24. touching the danger that should be by false prophets and teachers, able if it were possible to seduce the verie elect. *Verse* 24. and wherein he may behold multitudes for lacke of foode and faithfull preachers and teachers, as sheepe hauing no sheepheard dispersed and scattered; and therefor in respect wherof he may also say, *Surely the harueſt is great, but the labourers are few.* I woulde to God therefore we coulde and woulde euerie one of vs according to his counsell there, *Praie the Lord of the harueſt to thrust out labourers into his harueſt*, *Matth.* 9. 3. 6. *&c.* Besides the bare preaching of the worde as it is well knowne and confessed of all, for the better both breading and nou-

And by the administration of Sacraments.

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riſhing of this our faith as an outward good meanes, for the ſpirite to worke that effect in vs by, our moſt gratious and louing GOD, knowing howe ſlowe to beleeue we woulde bee, hath left and giuen vnto vs viſible and palpable *Sacra*mentes, thereby as it were to ſeale and more particularly to apply vnto vs all the good promiſes of ſaluation in Chriſt Ieſus: as namelie nowe, baptiſme and the ſupper of the Lorde to vs of the newe Teſtament. The firſt whereof offereth vnto vs and ſealeth the deliuerie to the right receiuer thereof, of his regeneration, teaching him to looke for it at the handes of God the Father, through God the *Sonne*, by the mightie working of the holie Ghoſt onelie, in that onelie he is baptized in water in their names. And the other is a Sacrament of his continuall nouriſhment to eternall life, in and by the broken bodie, and bloodeſhed of Chriſt Ieſus. And therefore as to be a man, it is neceſſarie but once to be borne, but yet after often to bee ſedde: ſo is it moſt neceſſarie for thoſe that woulde euer growe to bee perfect men in Chriſt Ieſus but once to bee baptized,

but often to receiue the other *Sacrament*. And it muſt be remembred alwaies that both theſe offer and ſet before vs one and ſelfe ſame Chriſt: the one, that he may by his blood waſh vs cleane from our ſinnes, and regenerate vs that we may beginne to lead a newe and a holy life: the other, that by his body broken and his bloode ſhed for vs, he may be both meate and drinke and ſufficient ſpirituall foode and nouriſhment vnto our hungrie and thirſtie ſoules but then withall we may vnderſtand, that the ſame Chriſte to the ſame endes is offered ſtill vnto vs when his Goſpell is preached vnto vs: onely this is the difference, as I ſaid before, that the worde offers and ſets him before vs in generall, and theſe in particuler and ſpeciall manner leade vs vnto him. And whereas the word to breede or nouriſh faith in vs, ſtucketh onely the ſenſe of our hearing; theſe duely miniſtred doe not onely the better to prouoke and ſtrengthen the ſame, moouę and ſtrike that, but alſo our ſight, ſmelling, taſt and feeling. And therefore as it was noted by *Paule*. *Hebr.* 4. 2. that the cauſe why the worde which the Iewes heard in the wilderneſſe profited them not, *becauſe it was not mixed with faith in thoſe that heard*

heard it: so is it most certaine that these shall not profit vs, though outwardly we be partakers thereof neuer so much, if we haue not faith to pearse further than to the outward elementes: and if it be a fault so to harden our heartes, when the worde is but preached, that we take not occasion thereby to beleeue, it must needes be a farre greater fault, if these added therunto we be still vnfaithfull. And therefore, as in respect of hearing of the word the Apostle said, *Heb.* 3.5. *So long as it is said, to day harden not your heartes, as in the prouocation: for some when they heard, prouoked him to anger*, so say I vnto you, in respect of both much more. To this ende neuer forget the examples of *Simon Magus* and of *Iudas*, whereof though the one was baptized, as we read he was, *Act.* 8.18. and the other was with Christ at the institution of the other Sacrament as it appeareth, *Luke.* 22.21. yet as it appeares in both those chapters, for that they neither of them had any sound or true faith, they were neuer the better, but the worse, for that to their other sinnes they added in the receiuing of these, the prophaning, as much as lay in them of both thes. If when the word is preached, therwith the Spirit

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of God ſo to worke in your heartes, that the eies of your ſoules be opened aright to ſee and knowe Chriſt, and your hearts framed accordingly to beleeue in him, vndoubtedly euen then according to Chriſts commaundement heere in my text you come vnto him and drinke him, yea you eate his fleſh and drinke his bloode to eternall life. Wherefore (deare brethren) when you come but to heare, I ſay vnto euerie one of you with the wiſe man, *Eccleſiaſtes* 4.17. *Take heede to thy foote when thou entreſt into the houſe of God*, that ſo thou maiſt follow his counſel in that which followeth, that is, *to be more neare to heare, thã to offer the ſacrifice of fooles*. And according to the aduiſe of *Ieremy*, (*by the ſtrong plow of repentance & faith*) *breake vp the fallow ground of your hearts when you come to heare, that we ſow not the good ſeede of the worde amongſt thornes*. *Cap*. 4.4. For as you may moſt plainly learne by the parable, *Mat*. 13. 4 *&c*. though the Lord ſend neuer ſo good ſeed ſmẽ amongſt you, & they ſow the good ſeed neuer ſo faithfully, yet if your hearts be either like the high way, or like thornie or ſtony ground, you ſhal neuer bring forth any good harueſt to the Lord. For onely the good & honeſt heart furniſhed with patiẽce

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ſhall doe that, as there we are taught: and therefore labour to bring ſuch hearts. But alas when all comes to all, moſt true it is that Chriſt ſaith, *none can come vnto him, but whom the father draweth, Ioh.6 44. Paul may plant, and Apollo water*, and yet all to no purpoſe, *vnleſſe God giue the increaſe*, 1. *Cor.*3.3. And yet I ſay for all this, *deſpiſe not prophecying*, if you would take out the former leſſon *quench not the ſpirit*. 1. *Theſ.* 5. 19.20. For by the outwarde miniſtrie of men, the Lord inwardlie by his ſpirite worketh in you a knowledge and loue of Chriſt, and ſo draweth you vnto him. And that hath Chriſt himſelfe taught immediatly ſaying, *Ioh.6.45. It is written in the Prophets, they ſhall be all taught of God. Euerie man therefore that hath heard, and hath learned of the father commeth vnto me.* Whereupon very well *Auguſtine* in his 26. tract vpon *Iohn* noteth ſaying, *videte quomodo trahit pater, docendo delectat, non neceſſitatem imponendo*: that is, behold how the father draweth, by teaching he delighteth, not by impoſing neceſſitie or enforcing. And to the ſame purpoſe vpon the foreſaide wordes hee moſte ſweetely obſerueth that it being founde true in theſe earthly delightes, that euerie

euerie one is drawne or caried with his delight, that much rather Christ by teaching beeing manifested vnto vs, by his Father will draw vs vnto him. Yet most certaine it is, that onely God it is that first openeth and enlightneth our mindes to see Christ, by his ministrie set before vs; and who then creates in vs a newe, a will to delight in him and to imbrace him, which the same Father acknowledgeth also saying; that we will well, he worketh of himselfe without vs, and when we so will that we doe, he worketh togither with vs: *De gratia & libero arbitrio, Cap.* 17.

Of Sacramentes in generall.

And yet though all this be most true, are not the sacramentes and the vse and meditation thereof needlesse and superfluous vnto vs to this purpose. For as the worde written in the canonical Scriptures is as the written will of our heauenly Father, which we publish vnto you when we read them, and by preaching open them vnto you: so the Sacramentes are as the great and autentike seales of the Lord annexed thereunto, for the more and better assuring vs of the certaintie of those heauenly legacies that therein are bequeathed vs. Indeed God for his part is so stedfast, constant and true in all his sayings, that though onelie

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by bare ſpeech he ſhould reueale his will vnto vs, it were our dueties moſt ſtedfaſtly to beleeue it. But he that made vs, knoweth what is in vs, and by experience we finde how neceſſarie ſoeuer it be for vs to beleeue the word of God, that yet though we haue it (as in the goodneſſe of God towardes vs we haue) both written, and thus ſealed and confirmed by his Sacraments, that all this is little inough to make vs beleeue it as we ſhould. Wherefore ſeeing it hath pleaſed God to ſtoupe ſo lowe vnto vs, & thus to apply himſelf to our capacity, let vs in the name of God praiſe him therfore, and moſt thankfully take vſe of all the meanes that he hath left vs to get vnto his ſonne by. And therefore giue me leaue heere to enlarge my ſelfe a little vnto you, that there be nothing wanting in mee to ſhew you, or to helpe you forward, by the helpe of theſe *Sacramentes*, that I ſpeake of, through the working of Gods ſpirite in your heartes withall, more and more to come vnto Chriſt, and to be vnited vnto him to your euerlaſting ſaluation. And the rather becauſe I know as the right vnderſtanding of the nature thereof may by Gods bleſſing mightilie helpe you orward therein; ſo eyther the ignorance

thereof

thereof, or an erroneous conceite of them may verie much hinder you in the same. *Sacraments* I call them, according to the ancient vse, and phrase of the Church: which name I take was at the first borrowed from an ancient fashion of making a solemne vow and couenant betwixt the Emperour and his souldiers, whereby he was bound to them to goe in and out before them as an Emperour, & they bound themselues vnto him againe to be faithfull and obedient souldiers. And therefore because in these sacred rites it was obserued, that likewise there passeth a solemne couenant betwixt God and the worthie receiuers thereof, it was thought that not vnfitly they might be called *Sacraments*. And in verie deede, whether we consider Baptisme or that other of the bodie and blood of Christ, we shall easily finde that thereby this is done. For in Baptisme, the minister in the name of GOD offereth by baptising in water, in the name of the Father, the *Sonne*, and the holie Ghost, vnto the partie baptized not onelie a figure & representation of the washing away of his sinnes and of his regeneration in the bloode of Christ, but also a visible and sensible seale thereof,

whereby

whereby God bindeth himselfe to doe all this for the partie, if the let and stoppe thereof be not in himselfe: and he likewise by receiuing this *Sacrament* maketh open profession, that he will liue and beleeue accordingly. And in the other when breade and wine, called as they be, are deliuered vnto the communicant, in like maner then God offereth to feede that partie to eternall life, with the bodie broken and blood shed of his son: and he, by taking of them, makes open confession that he so beleeueth and therefore will so shew it in his life therafter: and of this mutuall couenant the sacrament deliuered and receiued is a most certaine pledge and seale betwixt them. It standes therefore euery one in hand, that receiue these *Sacraments* to haue a greate care, not onelie to beleeue that GOD for his parte will performe that which thereby he bindeth himselfe vnto: but also for their partes to fulfill that, whereunto they tie themselues: otherwise sure they are no better than dissemblers before men, and hypocrites before GOD. If the Etimologie of this worde Sacrament, be but considered, it might teach vs in ane case to deale with these alwayes, *Sacra mente*, that

that is, with a sacred and a holy minde. The worde is taken and vsed so generally often, that euery outward thing by Gods ordinance signifying a further grace or benefite, hath beene called a *Sacrament*. And therfore *Iohn Chappuis* in his Cõmentary vpon *Raymunds* summe of the Sacraments *tract.*1. thought he had found in *Hugo de sancto victore* in his sixt booke of Sacraments, a verie perfect definition of a Sacrament, when he found that he defined it to be, *Naturale elementum extrinsecùs oculis suppositum, ex institutione figurans, ex similitudine representans, & ex sanctificatione aliquam gratiam inuisibilem conferens:* that is, A naturall element set outwardly before the eyes, by institution figuring, by similitude representing, and by sanctification conferring some inuisible grace. And in verie deede, it somewhat well restraineth the ouerlarge vse of the word: and there is nothinge therein but it is true of Sacraments properly taken as I take them now. But to make it fully to expresse the nature of a sacrament thus taken, and noe more, I woulde thereunto adde, (and I am sure it ought to be so) that the institutor must bee God himselfe; that sometime the outward part is not onely one element

ment to be ſeene with the eies, but more then one: and that it is not enough that by ſanctification it conferre any viſible grace whatſoeuer, but that that grace be euen Chriſt himſelfe with ſuch graces as in him are prouided for our ſaluation. And therfore I define a Sacrament, as nowe I ſpeake thereof, to be *A viſible ſigne or ſignes, ordained by Chriſt, to be miniſtred in his Church to thē that be his, not only to figure & repreſent himſelfe and what he hath done for their ſaluation; but alſo whereby to offer himſelfe with grace neceſſarie to ſaluation, and to deliuer himſelfe with the ſame, and to ſeale the communication and deliuerie thereof, to euery worthy receiuer of the outward element or elementes, according to his inſtitution.* And ſuch we finde no more now in the newe Teſtament, but Baptiſme and the Lordes Supper. The other fiue vrged as Sacrament by the *Romaniſts* of our daies, howſoeuer in ſome generall & improper ſenſe they may be ſo called, in this they cannot. For ſome one or other neceſſary thing mentioned in this definition is wanting in euery one of them. And yet there is nothing in this definition that can be omitted, if we minde ſo to define or deſcribe a Sacrament as that indeed truely, and fully, we meane

to expreſſe the nature thereof as it is common but to theſe two, Baptiſme and the Supper. To the conſtitution therefore of a Sacrament by this we may ſee that it is firſt neceſſarie, that Chriſt be the author and inſtitutor thereof. Secondly, that there haue a commandement paſſed from him to adminiſter it in his Church. Thirdlie, that it conſiſt of ſuch outward viſible element or elementes, as he hath choſen and appointed for that purpoſe. And fourthly, that according to his ordinance they be taken as meanes to put him on by, and to make him ours, with all ſuch graces as in him are prouided for our ſaluation. So that as to the making of a perfect mā there muſt concurre bodie and ſoule in one; and to the being of our Chriſt to be a fit perſon to be our Meſſias and Sauiour, Godhead & manhood: ſo to the full beeing of a Sacrament according to Chriſts ordinance, an outward element or elements, and Chriſt himſelfe and his grace fit and needfull for our ſaluation are neceſſary. And therefore as neither bodie & ſoule in man, nor Godhead & manhood in Chriſt without falling into a groſſe errour thereabout, can or may be ſaid or thought to be eyther confounded with the other, or annihilated or abſorpted

ſorpted of the other: ſo neyther may we ſay or thinke of theſe two partes in a *Sacra*ment. When therefore we come to receiue any *Sacrament*; as outwardly we receiue the outward element, ſo inwardly we muſt ſeeke to receiue alſo the heauenly thing thereby offered vnto vs: or elſe by our default we ſeuere thoſe thinges which we ſhould coupple, and as much as lyeth in vs, ouerthrowe the nature and vſe of the *Sacrament*.

Nowe to deſcend from the conſideration of a *Sacrament* thus in generall, to theſe two particuler *Sacramentes*: In Baptiſme which is the firſt, we haue Chriſtes ordinance for it, and commaundement alſo for the miniſtring of it. *Math.* 28. 19. where Chriſt ſaid vnto his diſciples; *Goe and teach all nations, baptiſing them in the name of the Father, the Sonne, and the holy Ghoſt.* And thereby alſo the worde *baptiſe* ſignifying, as it doth, to dippe in water or therewith to ſprinkle, we may ſee the outward element to be water. Which is alſo cõfirmed by al the practiſe of the Churches in the Apoſtles times: as appeares both in the ſtorie of their Actes written by Saint *Luke*, and elſewhere. And that the thing therby ſignified, offered, & deliuered Of Baptiſme.

is Christ himselfe, and so in him remis-sion of sinnes, regeneration and dying to sinne, and liuing againe vnto righte-ousnesse, it sufficiently appeareth in these places of the Scriptures. *Knowe ye not that all we which haue beene baptised into Christ, haue beene baptised into his death? we are then buried with him by Baptisme into his death, that like as Christ was raysed vp from the dead to the glory of the Father, so we also should walke in newnes of life. Rom.6.3.4. All ye that are baptised into Christ haue put on Christ. Gal.3.27. Be baptised euery one of you in the name of Iesus Christ for the remission of sinnes, Act.2.38. Christ loued the Church, and gaue himselfe for it, that he might sanctifie it and cleanse it, by the washing of water through the word &c. Ephe.5.25.26. According to his mercie he saued vs, by the washing of the new birth, and renewing of the holy Ghost, Tit.3.5. Baptisme that now is, saueth vs by the resurrection of Iesus Christ. 1.Pet.3.21.* They therefore that are desirous nor onely to be accounted baptised with the outward Baptisme of water, must as you see according to *Paules* counsell, *Rom. 13.14. put on the Lord Iesus Christ himselfe, and take no thought for the flesh to fulfill the lustes of it.*

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For if they be partakers of the other part thereof, in the blood of Christ, they are washed and cleansed: and so must; and are bound to liue as men dead to sinne and aliue to righteousnesse. Baptisme therfore *Is a Sacrament of the new Testament, wherein by beeing dipped in, or sprinkled vpon with water, in the name of the Father, the Sonne, and the holy Ghost, we are assured that God the Father can and will in the blood, and by the blood of his Sonne, by the mighty working of the holy Ghost, wash away our sins, and so receiue vs and incorporate vs into his Church, that we shal be his new borne children and inabled to be holy, because he is holy.* We administer it to infants because it succeedeth Circumcision: which was by Gods ordinance appointed to be ministred to the infants of the Iewes, when they were but eight daies old, *Ge.*17.12. because Christ said, *Suffer little children to come vnto me, for of such is the kingdom of heauen. Mat.*19.13. because we read that the Apostles baptised whole households, as *Act.*16.32. amongest which sometimes it is most likelie there were some infantes: and lastly, because we finde that God promised not onelie to be the God of *Abraham*, but also of his seede after him. *Gen.*17.7. and that

Saint *Paule* moſt plainely teacheth, that if one of the parents be beleeuing, then is the ſeede holy. 1. *Cor*. 7.14. And therefore it beeing adminiſtred to ſuch, and in water, and in that manner that it is by Chriſts ordinance, the nature of water beeing as we knowe it to bee; we may and ought to learne all theſe leſſons, that we are all borne and conceiued in ſinne, and therewith ſo defiled that we ſtand need of waſhing: that this waſhing and cleanſeing is to be had at God the Fathers hands, through Ieſus Chriſt, by the working of the holie Ghoſt, and no where elſe: that God both can and will thus waſh and cleanſe vs, and that therefore this Trinitie in vnitie is onely to be beleeued in and truſted vnto for the matter of our ſaluation, and to be honoured in all thankfulneſſe for the ſame, by our ceaſing from ſinne and doing of that which is good. Whereupon we ſee, that they that would lead vs after we haue once beene thus baptiſed, to put our faith and confidence for any part of our forgiuenes of ſinnes or ſaluation eyther in any other perſon or thing as the cõmon faſhion is amongſt papiſtes, doubtleſſe they would haue vs to reuolt from that faith wherein we were baptiſed, and whereunto therby

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we haue moſt ſolemnly bound our ſelues. Heereby alſo we may perceiue that though Baptiſme it ſelfe be but once to be miniſtred for the reaſon before ſhewed: yet as oft as euer eyther we finde our ſinnes readie to ſhake our faith, or otherwiſe to trouble vs, by meditation thereof we are thus to haue our recourſe againe vnto it, to the ſtrengthening both of our faith, and to the weakning of the power of ſinne, (howſoeuer the papiſtes would perſwade vs, that it ſerueth onely to aſſure vs of remiſſion of ſinnes before;) becauſe we may be ſure that God is alwaies readie, if we can beleeue in him, to performe vnto vs whatſoeuer he hath offered vnto vs therein. Which doubtleſſe is the remiſſion of all our ſinnes before or after, we beleeuing and repenting thereof. Or elſe if onely thereby were offered forgiueneſſe of ſinnes before it; then ſurely the Church would haue deferred it to the laſt, or later then eyther it hath or yet doth.

Of the other Sacrament.

And as for the other *Sacrament*, if we doe with any diligence but conſider that which we finde ſet downe thereof, *Mat.* 26. 26. *&c. Mar.* 14. 22. *&c. Luk.* 22. 19. *&c.* 1. *Cor.* 11. 23. *&c.* we ſhall there finde, whatſoeuer appertaineth eyther generally to a

Sacrament, or particularly vnto it most plainely and effectually expressed. For there it is euident that Christ instituted it, and commanded his ministers to administer it vntill his comming againe: that he ordained very bread and wine to be the outward visible elements: and his bodie broken for his, and his blood shed for the remission of their sinnes, to be the things by the other figured, signified and represented; yea, thereby both offered and truely deliuered and communicated to the right and worthy receiuer: And therefore to assure thē of as much, he called the bread broken & distributed, his body broken: & the wine powred forth & giuen thē in the cup, his blood of the new Testament, shed for many to the remission of their sins. We therefore by warrant from hence do define this: *To be a Sacrament of the new Testament, instituted by Christ, and to administred by his ordinance, and to be receiued according to the same of his faithfull people, consisting not onely of bread broken & wine powred out into the cup, to be distributed & receiued of al worthy commers thereunto in remembrance of his death and passion; and as vndoubted tokens by his institution (though not of their own nature) both that his body was broken, and his*

bloode

blood ſhed for all his in general, and alſo particularly for the full redemption and ſaluation of euery right receiuer hereof: but alſo of the very broken body and blood ſhed of Chriſt, for our ſaluation therewithall as certainely offred to be fed on to eternall life, and fed on indeed by euery worthy communicant (though by ſpirituall meanes) as the other are offered vnto them, taken and fed on by the inſtruments of the bodie. Whereupon moſt earneſtly we exhort euery one that would worthily come vnto this table, and ſo be partakers indeed to their comfort of this Sacrament, with *Saint Paule* in any caſe to trie and examine themſelues firſt, and to iudge themſelues, leaſt for want of ſo doing they be heere iudged of the Lord by eating of this breade and drinking of this cup vnworthily to haue made themſelues guiltie of his bodie and bloode, and ſo to eate and drinke their own damnation. For though we holde breade and wine heerein ſtill to retaine their former ſubſtance and eſſence; becauſe euen by the expreſſe wordes of the inſtitution in the places before quoated ſo much is euident, and the common nature of a *Sacrament* requireth the continuance of the outwarde element in his former nature that

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ſo it may carrie the better and apter reſemblance of the thing whoſe name it beareth: yet we know and moſt willingly confeſſe with all antiquitie, that thereof heere by vertue of Chriſtes inſtitution, (which doth and ſhal remaine in force ſtil to the worlds end alwaies to effect the ſame in bread and wine according to his ordinance ſet aſide and vſed to this purpoſe) there is a verie great change and alteration. But that is but in name, vſe, and eſtimation. For whereas before they were but called bread and wine, and ſerued but to the common vſe of the nouriſhing and cheering of the bodie, and therefore ſo onely were to be eſteemed: heerein they beare the names of the verie bodie and bloode of Chriſt, and they ſerue as the Lordes good meanes to lead and ſtrengthen our faith to feede therupon indeed to our ſaluation: and therefore we eſteeme of them herein, not as they are of their owne nature, but as they are by his inſtitution, ſacred ſignes, ſimbols, repreſentations, ſimilitudes, pledges, and ſeales of thoſe thinges whoſe names they beare. And therefore we call vpon you moſt earneſtly, whenſoeuer you receiue, in the feare of God reuerently ſo to take them: and ſo by marking what is ſaid

The vſe thereof.

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of them and done with them, to take occa-
ſion, firſt to call effectually to your re-
membrance how Chriſts body was broken
with ſorrowes and tormentes, and his pre-
tious blood ſhed and ſeuered in his paſſion
from his body to ſatisfie the iuſtice of
God his heauenly father for mans ſinnes,
yea euen for euery one of your ſinnes; and
therefore withall heartily to ſorrowe for
your ſinnes that put him to al theſe paines,
and yet vnfainedlie alſo with thankefull
heartes to reioyce, that he woulde take
ſuch paines for them that were ſo vn-
worthy thereof. Which you are notably
occaſioned to doe, when in the adminis-
ſtration of this Sacrament you firſt ſee
the bread broken and the wine powred
forth, and both particularly offered vnto
euerie one of you, ſeuered and apart the
one after the other, yet bearing the
names of his bodie broken, and bloode
ſhed for you. Secondly, knowing the na-
tures of bread and wine as you doe, and to
what vſe they ſerue touching this life; they
bearing heere the names of the bodie bro-
ken, and blood ſhed of Chriſt as they doe,
we aſſure you that thereby moſt iuſtlie we
are occaſioned to beleue, that in the bodie
broken and blood ſhed of Chriſt, both
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the breade and drinke, that is, all the foode that is neceſſary for the maintenance of our ſpirituall life for euer before God, lieth; and that therfore there it is only to be ſought. And in that theſe further thus called and vſed, are giuen vnto euery one of you that come vnto the Lordes boarde, and you take them, thereby the Lord by vs his miniſters particularly offers his bodie broken and his blood ſhedde vnto euery one of you, to feede and nouriſh you to euerlaſting life: and you by taking of them in outward ſhew, anſwere both him and vs, that you doe moſt firmly and ſtedfaſtly euery one of you particularly beleue, that he will doe ſo indeede. Wherefore in any caſe when you ſtreach forth your hands and open your mouthes to take breade and wine, thus called, at our hands; take Chriſtes ſo calling of them to be a moſt ſollemne promiſe to his, to aſſure you that if indeede then you beleeue that his body was once broken for you, and his blood ſhedde for the remiſſion of your ſins, as the ſtory of his paſſion and this Sacrament, which is a viſible commemoration therof; ſhewe, that then vndoubtedly without all queſtion, you doe not, nor cannot more ceratinly by thoſe inſtrumentes of your

bodies

bodies, take the breade and wine & feede thereof then by this faith of yours, the very mouth of your ſoule in this caſe, you feede vpon his broken bodie and bloode ſhedde: But then I ſay once againe, faile not but when your hands and mouthes are occupied about the taking & feeding vpon the outward elements, let this faith of yours, which is in ſteede of both to your ſoule, be feruently occupied in beleeuing that by the broken body & bloodſhed of Chriſt Ieſus your ſaluation was & is fully purchaſed. Theſe three vſes thus made & taken in the receite of this *Sacrament*; in that you finde by experience, & knowe it to be moſt certaine, that by the force & ordinary worke of nature, bread and wine receiued in, & diſgeſted are conuerted to fit foode for our nature, & ſo there growes an vnion betwixt our nature and them: ſo this *Sacrament* thus receiued is and ought to be vnto vs, as a ſealed couenant of Chriſt Ieſus by the mightie working of his *Spirite*, to aſſure vs that he will finde the meanes moſt certainlye to vnite himſelfe vnto vs, to nouriſh and to feed vs ſo with himſelfe, that in him we ſhall growe to be perfect men in his houſe. And laſtly, as this *Sacrament* ſerues firſt to theſe ends, & ſo notably

tably to ſtrengthen our faith in Ieſus Chriſt crucified: ſo ſerues it alſo as a moſt notable meane, outwardly both before God and men, to make confeſſion of the ſame our faith by; to diſtinguiſh vs as by our recogniſance from others that are not of that fayth; to prouoke vs continually to offer vnto God the ſacrifice of thankeſgiuing for this moſt ſweete ſacrifice of his ſonne heerein brought freſh ſtill to our remembrance, and ſo beleeued in and vpon; and to be a bond of loue and vnitie amongeſt all the receiuers thereof. For as *Paule* ſaith, *We that are many are one bread and one bodie, becauſe we are all partakers of one bread.* 1. *Cor.* 10. 17. So that by the receite heereof as firſt, our vnion and communion with Chriſt is ſealed vnto vs; ſo alſo is it the ſeale and bond of the communion that the Saintes of God haue amongſt themſelues. Wherefore as it ſtraitely bindeth vs hauing receiued it, vnleſſe we would haue it appeare that we receiued it vnworthily, afterwardes to liue as they that liue in, and by Chriſt: ſo it bindeth vs alſo all that receiue, as members knit together in one bodie vnder one head to liue together in perfect peace and vnity. Worthilie therefore, all theſe thinges conſidered, may

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we ſay of it as *Auguſtine* did in his time: *O Sacramentum pietatis! ô ſignum vnitatis! ô vinculum charitatis!* that is, O Sacrament of pietie! O ſigne of vnitie! O bond of charitie! *tract.* 26. vpon *Iohn*. And if theſe thinges were well remembred as they ought, neyther ſhould miniſters, as they doe in moſt places without any due preparation of their people before, admit them tag and rag one and other to this ſacred table: neyther would the people ſo rudely, ignorantly, and prophanely preſſe thereunto for a faſhion onely as to too commonly they doe. For if at any time that commaundement of Chriſt binde vs miniſters, as doubtleſſe it doth or elſe Chriſt woulde neuer haue giuen it vs, *Giue ye not that which is holie vnto dogges, neyther caſt ye your pearles before ſwine.* *Math*. 7. 6. it moſt directly bindeth vs heere, to doe what lyeth in vs to know that they be neyther dogges nor ſwine to whome we offer this bleſſed ſacrament, before we ſo doe. For heerein we ſee Chriſt Ieſus that is the true bread of life, *whoſe fleſh is meate indeede and whoſe bloode is drinke indeede*; as he himſelfe hath aſſured vs *Iohn*. 6. 35. 51. 55. is offered to the right commers thereunto, & therefore here that

Who ſhould come vnto it, & how.

saying

saying of Christ is most true, *it is not good to take the childrens breade, and to cast it to whelpes, Matth.* 15. 16. In the ould Testament the Lord hath set downe an expresse Lawe, *that none that were vncircumcised should be admitted to the eating of the Passouer, Exod.* 12. 48. Yea, *Numb.* 9. 6. *&c.* we reade that God by his expresse Oracle shewed *Moses*, that they that were but ceremonially vncleane were worthily kept backe; and that all such alwayes after, should a moneth after the rest eate the Passeouer, and not before, that in the mean time they might purifie themselues. Likewise, *Leuit.* 7. 20. the Lord saith, *If any doe eate of the flesh of the Peace offerings that appertaine vnto the Lord, hauing his vncleannes vpon him, the same person shalbe cut off from his people.* And therefore the godly priest *Iehoiada* had such a care that these lawes should be obserued, that to his commendation for euer it is recorded of him, 2. *Chro.* 23. 19. that he set Porters by the gates of the house of the Lord, that none that was vncleane in any thing should enter in. And when this is not done the Lord complaineth saying, *Who is there among you that would shut the dores? &c. Mal.* 10. Seing then here by it is euident,

uident that in the olde Testament God was thus carefull to haue none vnfit admitted to the Sacramentes thereof, we may be well assured that he hath as greate care for the Sacraments of the new. Our warrãt to admit childrẽ to the other, is, that they be borne and descended of such parentes as professe faith in Christ; and therfore to whome and their seede God hath made Couenant to be their God: and the other reasons before alleadged to that purpose incourage vs withall to the same: but in that Saint *Paule*, as we heard already, woulde haue euery one before he eate of this bread, and drinke of this cup in this Sacrament, to trie, examine, and iudge himselfe, we may plainely learne that none but such as haue discretion and knowledge so to doe, and so doe indeede, are fit to be admitted to this. Most christianly therefore it is prouided that none shoulde presume heere in England, to present himselfe to the Lordes table, before notice thereof giuen to his minister, that he may try whether he can answer his Catechisme, or otherwise if he know him to be out of charitie, or guiltie of any notorious crime, he may put him off, vntill he can answere it, and vntill he haue satisfied the congre-

gation by the testifying of his repentance, and be reconciled vnto the partie whom he hath wronged. And not without great and vrgent cause is *Chrisostome* so earnest as we may read he was in his 83. Homilie vpon *Mathew*, to perswade the ministers of his time in no case willingly to admit any wicked person to this table, willing them that if they durst not or coulde not keepe backe such, to tell him: for he would die rather then he woulde admit eyther Consull, Duke, or King for any feare, that he knew to be vnfit. I would to God therfore that generally all we of the Ministerie would take better care of this, then hitherto too many of vs haue done. Otherwise doubtlesse we shall not onely before the Lord be guiltie of the monstrous sinne of prophaning his holy misteries, in prostituting of them to prophane and filthie persons: but also both to the peril of our owne soules and our peoples, we shall willingly (or carelesly and negligently at the least) let them runne apparantly to eate and drinke their owne damnation, whose saluation we are bounde to tender and to further what we may as our owne. And therefore that complainte of the Lordes vsed in the like case. *Mal.* 1, 6.7. will

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he take vp and vrge againſt vs, ſaying vnto all ſuch careleſſe and negligent miniſters, *O Prieſtes that deſpiſe my name; and ye ſay, wherein? ye offer vncleane breade vpon mine aultar; and ye ſay, wherein haue we polluted thee? In that yee ſay the table of the Lorde is not to be regarded.* Which after he prooues indeede and effect they did, whatſoeuer their wordes were, in that contrarie to the lawe they offered the blinde, lame, and ſicke for ſacrifice. For into this verie fault we runne when we admit, as too commonly we doe, vnto the receiuing of this Sacrament any whome we before knowe not to be fit both for knowledge and life to receiue the ſame worthilie. Howſoeuer (welbeloued) let the nature and vſe of this Sacrament perſwade you that be the people, in no caſe to offer your ſelues vnto this Sacrament, before you finde in your ſelues an heartie hunger and thirſt after Chriſt Ieſus therin offered vnto you, as you haue heard: and ſo true repentance for your ſinnes paſt; and then a liuely faith grounded vpon Gods promiſes in him: and laſtly both theſe teſtified vnto your owne ſoules and conſciences by the true fruits of both, dying euerie day more and more

to ſinne, and liuing to righteouſneſſe, to be without all hypocriſie and diſſimulation. For of theſe quarters and partes muſt the wedding garment be made, which he muſt bring with him and haue vpon his backe that, when the maiſter of this feaſt comes in to view his gueſtes, would be approued of him. Otherwiſe let him come neuer ſo readily with the other gueſtes herewith apparrelled indeede, and then handle the matter neuer ſo cunningly to cauſe all them to take him to be as worthy a gueſt as any of themſelues; yet when this iurie your comes that ſearches the hearts and reynes, he ſhall quickly be confounded and not able to anſwere one word for his defence in cõming ſo irreuerently, & ſo ſhall heare that fearfull ſentence, which, will he nill he, he muſt vndergoe, pronounced on him; *Take him, and binde him hande and foote, and let him haue his place in vtter darkneſſe, where is weeping and gnaſhing of teeth. Math.* 22.12. 13. O therefore (deare brethren) before we come hither, let vs deuoutly religiouſly and reuerently conſider who we are, who it is that hath called vs, whither we are called, before whom we ſhall appeare, and to what end; that if not theſe ſingle, yet theſe ioyntly and together may moue vs to come

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in that worthy ſort that is meete. If we had but to intertaine our Landlord, a man of worſhip, or noble man, we would haue a care to put on our beſt apparell, to decke our houſes in the beſt manner, and in any caſe to prouide that no fluttiſh corner be found therein where he ſhould come to offend him, or when we are in his preſence that any irreuerent or vnſeemely word or deede ſhould paſſe from vs: how much more ought we to haue this care heere, where by our comming we make a ſhew, that we meane to intertaine and receiue in, Chriſt Ieſus himſelfe our Lorde and Sauiour for euer to dwell in vs, that all thinges within vs then be prepared accordingly? Saint *Paule* hath tolde vs, and we may truſt him, *that we may not take the members of Chriſt, and make them the members of an harlot*: 1. *Cor.* 6. 15. *that we cannot drinke the cup of the Lord, and the cup of Deuils, be partakers of the table of the Lord and the table of Deuils*, 1. *Cor.* 10. 20. *and that as righteouſneſſe hath no fellowſhip with vnrighteouſneſſe or light with darkneſſe: ſo Chriſt hath no concord with Beliall, or the vnbeleeuer, part with the beleeuer*, 2. *Cor.* 6. 14. 15. And we finde by lamentable experience in *Iudas*, that he bringing vnto

this table, though neuer ſo much ſhew of pietie, knowledge, honeſtie, and goodnes; yet for that he came as an hollow hearted hypocrite, in a purpoſe to goe on with the treaſon that for wages he had vndertaken, the Deuill immediately vpon his beeing there entred into him, and ſo he neuer ceaſed vntill he had accompliſhed his wicked purpoſe, and after by deſperate murdering of himſelfe had ſhewed himſelfe to be the childe of perdition, as we may read moſt plainely in the ſtorie of the Goſpell, *Iohn.* 13. 27. *&c.* Howe therefore with anie reaſon may we thinke that we can come vnto the Lordes table, there by receiuing of this Sacrament to growe in vnion and communion with Chriſt, and yet be in ſuch palpable ignorance and darkeneſſe, and in ſuch loue with errour and iniquitie as very many that come thither both by their liues before & after ſhew themſelues to be? If the ſonne and heire of our Prince at any time, though but in his ſwathing cloathes ſhould be offered vnto vs to holde in our armes, whatſoeuer we had in our handes, we woulde readilie let fall to doe that ſeruice, and ſo to be honoured: how much more to put on the Lord Ieſus the onely begotten Sonne

of

of God, the King of all kinges, yea to receiue him into our verie selues to be one with vs, should we hastily cast away and lay aside the world, the flesh, and the deuill, and all the wicked lustes and fruites of these? If *Dauid* therefore, *Psal.* 24. 9. in spirite foreseeing, that the Arke, which was but a signe and figure of Gods presence amongst the Iewes, shoulde one day be brought in by the doores of the Temple to be placed therein, before the Temple beganne to be built did crie as he did, *Lift vp your heades ye gates, and lift vp your selues ye euerlasting doers, and the king of glorie shall come in:* let me vpon iuster and greater occasion cry and call vpon euerie one that woulde that Christ shoulde enter into them receiuing this Sacrament, lift vp your heartes, and be lift vp your selues from all the fruites of the flesh, that this King of glorie may enter in indeede. *Paule* for the sectes and factions, and namely for their eating and drinking in the Idoll Temples of meate sacrificed vnto them, howsoeuer otherwise they seemed to detest idolatrie, and for their lacke of loue that they shewed towardes the poore in their loue-feastes in not tarrying for them:

gaue the *Corinthians* to vnderstand, that they did so vnworthily eate of this bread and drinke of this cup, that they made themselues guiltie of the bodie and blood of Christ, ate and dranke their owne damnation, and that many slept and were weake amongst them, as by conference of the tenth and eleuenth chapters together of the first Epistle written vnto them, it appeareth. How can we then but tremble at the consideration of Gods iudgementes due vnto vs for our vnworthie partaking hereof; there beeing such contentions and varieties of opinions amongst some of vs as there bee; and besides such a number of other farre grosser sinnes amongst vs then these of the *Corinthians* were? Let vs therefore take *Paules* remedie, that is, iudge our selues for this (and doe no more so) that so we may escape the iudgement of the Lorde, 1. *Cor.* 11. 31. 32.

It is oft to be receiued.

Yet I would not haue you take me so, as though my drift or meaning herein were eyther quite to discourage you from comming, or at least to driue you not to come but verie seldome for feare of vnworthy comming. For I am not ignorant that *Paules* saying, *As often as ye*

shall

shall eate this bread and drinke this cup, ye shewe the Lordes death vntill he come. 1. *Cor.* 11.26. sheweth that it standes very well with the will and pleasure of God, that men should often be partakers thereof. And therefore it is well knowne it was the fashion of the Primitiue Church vsually euerie Sabbaoth day to communicate. And there are great reasons which he that would be accounted a Christian indeede, and so to haue faith and knowledge fit for this businesse, should not dare to refuse to receiue when he may. For to be inuited vnto this table is to be bid to the mariage of the Kings Sonne: the refusall to come whereunto vpon what minde or pretence soeuer, we finde so dangerous *Math.* 22. that both destruction heere, and perpetuall exclusion or shutting from the mariage feast is threatned them, *Vers.* 7. *&c.* And euerie one may see, it is to refuse a most notable meanes to strengthen our faith, whereof the strongest in faith stand neede, or at least it is plainely to bewray our selues to be such, as for want of charitie or for some other grieuous sinne that we know by our selues, we think not our selues fit to come. So to see our sinnes and to iudge our selues for the same is not altogether to be condemned.

demned. But yet (dearely beloued) you must vnderstand that if withall we be heartilie sorie for these our sinnes, and purpose vnfainedly amendment, and are willing according to the nature and qualitie of our sinnes to giue vnfained testimonie thereof, eyther particularly and priuately if that be enough, or more publikly, if the case so require, that is no sufficient reason to keepe vs from this table. For the more we see our wants and imperfections, yea our faultes and sinnes, if withall we rightly repent therof hauing knowledge & faith in Christ Iesus, right & sound, though weake and imperfect; yet it is verie fit and necessarie that we come to this table, so to grow on in all these. For it is prepared for hungrie and thirstie soules after Christ, and not for proud Pharisies that are puft vp with a conceit of their owne righteousnesse and worthinesse. Indeede they that are destitute of all sound knowledge and faith, and shew it by their continuing and going on in errour and impietie, and hypocrites that haue none of the things they should haue but in shew, are simplie vnworthie to be admitted; and they whensoeuer they come, make themselues guiltie of the bodie and blood of Christ, for refusing it, or not hauing

The impenitent and vnbeleeuers eate not, nor drinke the bodie and blood of Christ at al

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wherewith or whereby to take it, and ſo eate the bread, & drinke of the cup to their damnation. And my ſpeach tendes therefore eyther to prouoke ſuch to be repentant and to become new creatures in Chriſt Ieſus: or elſe, vntill indeed and trueth by examining of themſelues they finde themſeluesto be in the faith, & ſo therby in Chriſt Ieſus, lamenting their miſerable ſtate and condition therewhiles to abſtaine. For as the couenant belongs not to ſuch whiles they are ſuch; ſo no more doth the ſeale of the couenant. For them therefore by comming to ſnatch at the ſeale, hauing nothing to doe with the couenant, they as much as in them lies prophane the couenant and the author thereof. As therefore we ſee him worthily condemned of diſloyally to the Prince her ſelfe, that offers a manifeſt abuſage to her coyne, to her *Seale*, *Scepter*, crowne, ſeate royall, robes of eſtate, or picture: ſo we may be ſure, much more is he to be accounted guiltie of the bodie and blood of Chriſt, and ſo worthie of damnation, that not diſcerning aright that bread and wine are the *Sacraments* of the body & blood of Chriſt, with prophane handes mouth and heart receiues the ſame. The fooliſh ſonnes of

Ely

Ely, and the armie of the Israelites abused but the Arke, which was a testimonie and signe of God amongst his people, by fetching it into the campe when they fought against the Philistines. and we reade the wrath of the Lord bro[illegible]t both against them and the whole armie to their shamefull ouerthrow and destruction. 1. *Sam.* 4. 4. *&c.* And so likewise when the Philistines prophaned it and abused it by setting it, after they had taken it, in the house of *Dagon*, euen therefore, 1. *Sam.* 5. 2. *&c.* not onely in the wrath of the Lord their idoll *Dagon* fell downe and brake his necke, and the inhabitantes of *Ashdod* and of al the coastes thereof were miserably thereupon smitten with Emerods, but also they coulde haue no rest or ease vntill they restored it home againe to the people to whom it did appertaine. Yea when it was come home againe, what else was the cause why the Lord with sudden death smote fiftie thousand men of *Bethshemesh* as we reade he did, 1. *Sam.* 6. 19. but that they to whom it did not appertaine to doe so, looked into it? And why did God manifest vnto *Dauid* his dislike of that fact of his, for the manner thereof, by striking of *Vzza* with sudden death for laying his hande to the

Arke

Arke to ſtay it becauſe the oxen did ſhake it; though otherwiſe *Dauid* and *Vzza* had neuer ſo good meanings, the one in bringing of it home, and the other in ſo ſtaying it, but becauſe it was carted home, whereas the *Leuites* ſhould haue brought it, and he touched it that ſhould not? 2. *Sam.* 6.7. Wherefore once againe I ſay, not to driue you from the Lordes table but of a deſire that when you come you may come to your comfort, examine your ſelues before you come, as *Paule* hath bidden you 1. *Cor.* 13. whether you be in the faith or no, and whether Chriſt be in you or no. For vntill you be in him you are as dead men before God. For he is, *The way, the trueth and the life, Iohn.* 14.6. ſo that whoſoeuer liueth indeede before God, with *Paule* he may & muſt ſay; *I liue, yet not I any more, but Chriſt liueth in me. Gal.* 2.20. *and our life is hid with Chriſt in God, and therefore, when Chriſt which is our life ſhall appeare, then ſhall we alſo appeare with him in glory. Colloſ.* 3.3.4. Whereupon it followeth, as to eat and drinke for the ſuſtenance and maintenance of this bodie of ours, be actions of one aliue that hath alreadie bodie & ſoule conioyned and vnited: ſo none indeed can eate the fleſh of the ſonne of man, & drinke

his

his blood, but he that already liueth by faith in him as *Paule* speaketh, *Gal.* 2. 20. & so alreadie hath Christ dwelling in him. And therefore plainly to teach vs thus much, saith Christ: *Except ye eate the flesh of the Sonne of man, and drinke his bloode, ye haue no life in you:* and then thereupon immediately addeth; *whosoeuer eateth my flesh, and drinketh my bloode hath eternall life*, and a little after, *hee that eateth my flesh and drinketh my blood dwelleth in me & I in him*, *Iohn.* 6. Whereupon most plainly Saint *Augustine* in his 26. tract vpon *Iohn*, inferreth thus: *Hoc est ergo manducare illam escam, & illum bibere potum, &c.* that is, This therfore is to eate that meate, & to drink that drink, to abide in Christ, and to haue Christ abide in thee. And by this (saith he) he that abideth not in Christ, & in whom Christ abideth not, without all doubt neither doth he spiritually eate his flesh nor drink his blood, though carnally and visibly, *Premat dentibus Sacramentũ corporis & sanguinis Christi*, He presse with his teeth the Sacrament of the bodie and blood of Christ: but rather he eateth and drinketh the Sacrament of so great a thing to his iudgement, because beeing vncleane he presumed to come to the Sacramentes of Christ. And therefore

fore alſo moſt learnedly ſundrie times there in that tract he ſhewes, that *Aliud eſt Sacramentum, aliud virtus Sacramenti*, One thing is the Sacrament, and an other thing is the vertue therof: that it is he, that Chriſt ſaith ſhal not die but liue, that eateth of his fleſh; that pertaines to the vertue of the Sacrament, and not to the viſible Sacrament; which eates within and not without, which eates in heart, not he whtch preſſeth with teeth. For he is moſt reſolute there alſo, that *Res ipſa, cuius eſt Sacramentum, eſt omni homini ad vitam, nulli ad exitium, qui eius particeps fuerit, &c.* that is, That the thing of the Sacrament is to euery man that is partaker therof to life, & to none to deſtruction: whereas immediately before he had yet written, that the Sacrament therof, *De mẽſa dominica quibuſdã ſumitur ad vitam, quibuſdam ad exitium:* that is, That the Sacrament thereof might of ſome from the table of the Lord be receiued to life, and of ſome to deſtruction. And moſt certaine is all this, howſoeuer ſome would darken all this cleare light, and wipe away all this cleare euidence, by ſaying that none elſe but the faithfull indeede can worthily eate the fleſh of Chriſt and drinke his bloode, which are the thinges of this Sacrament:

but

but yet vnworthily they may. For though we read, 1. *Cor.* 11. 27. of an vnworthy eating of the bread and drinking of the cup, that maketh them guiltie of the bodie and bloode of the Lord, as we haue heard: yet we neuer reade nor ſhall in all the Scriptures, of an vnworthy eating of his bodie and drinking of his bloode. For if there had beene any ſuch, Chriſt neyther could nor would haue ſaid ſo ſimplie abſolutely and confidently as he hath, *Iohn.* 6. 54. and as we haue alreadie heard he did, *Whoſoeuer eateth my fleſh, & drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day*. No no, it is not the taking or feeding therupon that can hurt any, but the not doing ſo, that bringeth the daunger; eſpecially then when yet we would make a ſhowe to doe both, and yet indeede doe nothing leſſe. But all this while I vrging the right communicant in the vſe of this Sacrament, to ſeeke inwardly by faith to feede vpon the body broken and bloode ſhed of Chriſt Ieſus himſelfe when outwardly he feedeth vpon bread and wine, I would not be ſo taken as though my meaning were to teach, that faith heere were to reach no further then to the vniting of Chriſtes bare bodie and bloode, and the right

Chriſt is fed on, both God and man.

right communicant togither. For as he both in bodie and ſoule ſtandeth neede of him to be his *Sauiour*, ſo it is certaine, as Chriſt both God and man perfecte God and perfecte man in one perſon is the head and husband of his Church and the redeemer and *Sauiour* thereof: ſo here faith is to feed ſo vpon his body broken & blood ſhed, as that withall it muſt ſtedfaſtly conceiue and beleeue that it was & is the body and blood of ſuch an one as was and is both very God and man, and yet but one perſon. For thence it cõmeth that the things done for vs by his broken bodie and blood ſhed, though in number and time wherein they were done they were finite, are in the ſight of the heauenly Father of infinite value and dignitie (as once I ſaid before) to worke our perfect redemption and ſaluation, that they were done by ſuch a man that had not onely a perfect bodie and ſoule of a man, and in them both was ſuch an one as it became vs to haue, that was ſeperate from ſinners, *Heb.* 7. 27. but alſo was and remaineth for euer a true & euerlaſting God and therefore was able thus to dignifie the workes done for vs in his manhood. And to this end it is moſt heauenly and diuinely noted. *Heb.* 9. that the force that the offring

that Christ made of himselfe vpon the crosse for vs, *to purge our consciences from dead workes to serue the liuing God*, commeth and riseth from hence, that then by his eternall Spirit, he offered himselfe without fault to God for vs. And though I am not ignorant that *Chrisostome* to very good purpose in his 46. Homilie vpon *Iohn*, interpreting those wordes of Christ, *Iohn. 6. 63. It is the spirit that quickneth, the flesh profiteth nothing; the wordes that I speake vnto you are spirit and life:* notes that they were spoken by Christ not to disable his flesh altogether from being profitable, because so to thinke is absurd; but to warne vs that carnally we vnderstand not his wordes, which by his interpretation there we doe if we take his wordes simplie as they sound & thinke no otherwise of them: for that as he saith, all misteries are to be considered with inward eies, that is, spiritually: yet I cannot but thinke with others also, that in so saying Christ meante not onely to teach vs that his wordes were not grosly and carnally to be taken, that he had spoken of the eating of his flesh and drinking of his bloode, (as the *Capernaits* and such of his hearers that beleeued not, then tooke them) but spiritually (as his beleeuing

leeuing disciples, who notwithstanding them, taried with him when the other murmured or departed by occasion thereof) but that therin he had this further meaning and purpose to shew them that if his flesh and blood were as they tooke them but the flesh and bloode of a man, then they could not be indeed such foode for their soules, as he had taught them to be; but beeing, as they were, the flesh and blood of such an one as withall was a spirit, and that an eternall creating Spirit euen very God, thence they might be sure that they, rightly fed on by faith and the spirite, both could and would bring life. Thus therefore we teach and exhort all men in the vse of this Sacrament, to feede vpon the bodie broken and blood shed of our Christ and Sauiour. And yet thus we speake with Christ, and according to the phrase vsed in the institution therof; because as by Christ God and man, as by our onely mediatour we come to the Father; so it hath pleased God in his word to reueale him vnto vs, that by his manhood and the workes done therin, we should grow on to faith in his Godhead vnited thereunto and so shining & manifesting it selfe vnto vs therin.

Thus then I hope by this time, euen by this

The conclusion of this our doctrine.

this plaine and short declaration onely of our faith and iudgement concerning the doctrine and nature of this Sacrament, you may most clearely see and perceiue that we are wonderfully wronged and slandered, and that so also are all the Churches of our profession, by our aduersaries; whiles to discredit vs withal, they would make men beleeue that we make it but a naked *Supper* of bread and wine, and so seeke to feede our people therein but with bare signes and figures. For you may see and heare that most plainely and earnestly we vrge our hearers therein to seeke to feed to their eternall saluation, of Christ Iesus himselfe both God and man: and so many other notable vses thereof as you heare we teach, that euen in respect thereof all the names and titles that any sound antiquitie hath honoured this *Sacrament* withal, may most iustly be giuen vnto it as it is ministred and vsed by vs. We finde it hath beene called the Supper of the Lord, the Table of the Lord, the Sacrament of his bodie and bloode, the *Eucharist*, a Sacrifice, and *Synaxis*, and vsually with vs it is called the Cōmuniō. And which of these is it not with vs? It is the supper of the Lord because as we teach, at the last supper he instituted it: and

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It is his Table because therin he feedeth his with himself: it is the *Sacrament* of his body & blood, because to his it is a sacred meanes of the Lord to nourish, strengthen, and exercise their faith therein: it is the *Eucharist* because thereby we are so directly & forceably occasioned as we are, to yeeld all heartie thankes vnto God for the death and passion of Christ Iesus, whereof it is so notable a memorial; and a *Sacrifice* euen therfore also it may be tearmed: & also *Synaxis* it is, because it is an excellent bond of our assemblies and meetings together to receiue it: and lastly, worthily we may and doe call it the Communion, because it is a seale first of our communion with Christ, and then of one of vs with an other in him. And yet for all this, though this most certainely be the generall doctrine held with one consent by all the Churches that professe the Gospell with vs; except of a fewe peeuish and wilfull *Lutherans* our aduersaries, nor these neither will not be satisfied, but when we haue said and done what we can, all is nothing with them that in this case we say or doe, vnlesse we wil with them by vertue of Christes wordes spoken by him in the institution heereof, hold such a real presence of Christes bodie and blood

in this Sacrament, as that by the mouthes of all commers thereunto and receiuers thereof, haue they true faith or no, his verie bodie and blood really be taken in and fed vpon. Which beeing a doctrine so directly contrarie to that which hitherto I haue taught you touching our vnion and communion with Christ by faith and his spirit onely, especially, seeing also it is to be feared that a number haue bene so nousled therein that the conceite they haue yet of the trueth thereof will hinder them, if it be not the better confuted, from taking any great good by al I haue said hitherto: though otherwise heere I might well haue ended this matter and would, yet I must craue leaue of you to take some further paines for the better backing of that which I haue said, to lay before you that which I thinke sufficient for the iust confutation of this grosse moutheating of Christ Iesus by all communicantes whatsoeuer.

The things that Lutherans & papistes hold in cómon, for their grosse reall presence, confuted.

Heerein I shall haue to deale with two sortes of aduersaries: the one sort whereof are the *Lutherans* which I late spok of, who to that end interprete Christes words spoken of the bread and wine, so, as that thereupon they inferre such a Consubstantiation,

on, that is, ſuch a beeing together of the verie bodie and blood of Chriſt with bread and wine in the vſe of this Sacrament, that whoſoeuer receiues the one with his mouth, receiues the other: and the other ſort are our common aduerſaries the Papiſtes, who interprete the wordes of Chriſt ſo, as that by the force thereof they teach the bread and wine to be tranſubſtantiated, that is, to be turned into the bodie and bloode of Chriſt, as ſome of them haue held; or at leaſt thereby, as now moſt of them hold, ſo to be conueyed away that there remaines nothing but the accidents thereof, vnder which and together with which the bodie and bloode of Chriſt really are ſo certainly preſent, that euery receiuer thereof takes into his mouth the verie bodie and bloode of Chriſt. Otherwiſe theſe two are at deadly warre one with another, and the former in moſt of the groundes and principles of Chriſtian Religion hold with vs ſoundly againſt the other, and yet in this and for the maintenance of this their carnall and groſſe preſence, they are as vehement and bitter againſt vs for the denying & oppugning thereof, as the other. Orderly therefore to deale with them both, whereas there are ſome thinges in this caſe common to

them both, wherein they both holde alike againſt vs; let vs conſider of them & of the groundes thereof firſt, and afterwardes we will take a viewe of thoſe thinges and of their groundes alſo wherein they differ both betwixt themſelues and alſo from vs: leaſt otherwiſe we ſhould be driuen tediouſly to repeate one thing often. By their bookes that they haue written & daily doe about this matter, it is euident that they both holde a reall preſence of Chriſtes bodie and blood together with the outward elements in the vſe of this Sacrament: and likewiſe, that they both therfore teach, that together with the ſame euery receiuer, haue he a right faith or no, receiues in by his mouth the verie real & true bodie & blood of Chriſt. And both of them ground both theſe their opinions, firſt of Chriſtes words vttered of the bread and wine; then of his almightineſſe: and laſtly of the ſtate now of his glorified bodie. In and about the outward elements when they come to be taken of the mouth of the receiuer, what they be and how long this their reall preſence of bodie and blood with them continues, they could neuer yet agree. For the maintainers of Conſubſtantiation plainely with vs, notwithſtanding Chriſtes wordes

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and all their other grounds for their manner of his reall presence, holde and teach that they remaine substantially bread and wine still, and so are taken and eaten: and the other will haue after those wordes are once pronounced, the substances of breade and wine to be gone quite, (though vnto this day they coulde neuer agree to tell what was become of them) and the onely accidentes thereof to supplie the roome alwaies after of the outward part of this Sacrament. The other hold their reall presence continueth no longer, or at least is tyed no longer to bread and wine, nor to any more of it then is receiued, and the ministerie thereof lasteth. For *Extra vsum*, (as they speake) that is, besides the vse, they hold neither the bread nor the wine that remaines, to be the bodie and bloode of Christ: whereas the other stiflie maintaine that all the hostes that they consecrate are euery one of them the bodie of Christ, and therefore they hang them vp, which they leaue, in a Pixe vnder a Canopie and honour and worship them as the verie bodies of their *Sauiour*. And for the wine they take careful order for that, bicause they cannot tell howe so well to preserue and keepe that belike sweete as the other;

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to consecrate no more then their priest may quite and cleane sup vp at that verie time. But to let these their disagreeings alone, the things wherein they agree herein are nowe to be considered of: wherein, their manner of reall presence of Christ offers it selfe first. Touching the which to begin withall, this I dare be bolde to say, for I knowe it to be most true how drunken soeuer they be with a conceit to the contrarie; it is contrarie to all doctrine taught vs in the *Scriptures*, or in any ancient Father or Councell for six hundred yeeres after Christ at the least. For with one consent all these when they speake of Christes presence in this *Sacrament*, it is reall presence to the beleeuing communicant, for whom indeed he gaue his bodie and blood, that they speake for, and that they speake of: as for any such reall prefence of his, eyther with or vnder bread and wine or vnder the accidentes thereof, as these men now plead for, neuer eyther any writer of any of the Canonical *Scriptures*, nor any sound Father or Councel euer once dreamed off. And this reall & true presence of Christ to the right receiuer we do not denie, but we vrge & teach more plainlie and comfortablie than anie of them doe. And this

this is it that bringeth inſeperablie with it eternal life & ſaluation in Chriſt; & as for this of theirs, the verie force of trueth & flat experience haue driuen them to confeſſe may be, and yet the receiuer thereby neuer the better but the worſe. What a vaine thing then is it for men to keepe ſuch a ſturre to the vexing and diſturbing of all Chriſtendome for a thing ſo fruitleſſe? Alas who is ſo ſimple but that he knoweth or may ſoone knowe that Chriſtes bodie was broken and his bloode ſhed for vs men, and not for breade and wine; and therefore that neyther bread nor wine, are the thinges that haue to doe with his preſence nor yet their accidents, but onely we men: and then that we may haue it ſufficiently to our ſaluation, who ſeeth not that it is the vaineſt thing in the world to ſtriue for it, for bread and wine and their accidentes? Further, ſeeing both of theſe doe confeſſe this to be a Sacrament wherof we now intreate, & neither of them yet could ſhew or euer went about it, that in any other Sacrament either of the olde or new Teſtament there was euer any ſuch real coniunction of the inward and ſpirituall part thereof with the outward, and yet al men know for all that, they were and are

effectuall

effectuall Sacramentes and ſeales of the deliuerie thereof to the right receiuer; what reaſon in the world can they haue why they ſhould not thinke that this like wiſe may be and alſo is a full and effectuall Sacrament to participate the bodie and bloode of Chriſt without any ſuch coupling of them and the outward elements therof, as for the defence of this their real preſence here they vrge? If that were heere neceſſarie, it ſhould be ſo eyther by the generall right of all Sacramentes, or by ſome ſpeciall right that may be ſhewed this hath therunto. But neither of theſe can they or ſhall they euer be able indeed to ſhew in this caſe. Further Chriſt owne ſitting viſibly ſeuered in place without any altering of his forme, or moouing of his place hauing vttered the words of the inſtitution, they being doubtleſſe as powreſull then as euer they were ſince or ſhalbe, to make him really to be preſent to and with the outward elements, doth moſt clearely ouerthrow this conceite. And for the next of hauing him ſo really heere with preſent and conioyned that the receiuers thereof though they haue neyther faith nor good manners, yet receiue him alſo therwith, as I haue alreadie ſufficiently proued, it is both againſt Scripture and ſound antiquity

tiquitie : and the former beeing ſo abſurd, whereupon it followeth and is built, as I haue nowe ſhewed it is, that muſt alſo therewith fall downe and be ouerthrowne. Yet for the further inabling of thee (welbeloued) to ſee yet more not onely the vanitie and impietie thereof, vnderſtand that ſuch a kinde of preſence of Chriſt ſhakes all the articles touching the manhood of Chriſt, and in verie deed leades men moſt ſtrongly ſo to ſpoyle him of all the true properties of his manhood, that in effect it leadeth them and moſt forceably teacheth them to denie him indeede to be come into the fleſh, and to be the ſeede of the woman, of *Abraham*, *Iſaac*, and *Iacob*, of *Iuda*, *Ieſſe*, and *Dauid*, according to the ancient propheſies that are of the *Meſſiah*. And ſo for a bootleſſe eating of him and fruitleſſe, as they themſelues muſt needes confeſſe this mouth-eating of him to be, (for that they graunt, euen to the worſt ſort of men that receiue the outward elements,) in the end they will leaue vs no true Chriſt at all, eyther for vnbeleeuers or beleeuers to feede vpon. I knowe their refuge and ſhift is to auoide this withall, to ſay that it is by miracle as they teach, and yet Chriſtes manhood and all

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the articles touching the ſame, true, ſound, and whole. Indeede any man may ſee that eyther they muſt ſay ſo, or elſe they can ſay nothing: and that in trueth and of abſolute neceſſitie it muſt be graunted to be the greateſt miracle that euer was wrought, if it be as they ſay, and yet all theſe things be vpheld ſound according to the true & ancient catholicke faith. For of both theſe it muſt needs follow that Chriſt at one and ſelfe ſame time hath a bodie viſible and inuiſible, palpable and impalpable, compaſſed in place and vncompaſſed; yea that he hath but one bodie, and yet many bodies, or that one multiplied into many; vnleſſe contrary to manifeſt Scripture they will denie him in the heauens, (*Which ſhall containe him*, as *Peter* ſaith, *vntill the reſtitution of al thinges. Act.* 3.21.) to haue, though a glorified bodie yet a true bodie; the contrarie whereof all the ancient Fathers, as they know well enough, with vs againſt them haue taught. And they know though ſundrie of theſe Fathers of purpoſe haue written of the miracles of the Scripture, that yet they haue not once reckoned vp this of theirs amongſt them. Neither haue they any reaſon why to thinke that there is heere any ſuch. A myſterie and great myſterie

ſtery we willingly acknowledg it to be, that in the right vſe of this *Sacrament*, Chriſt by his Spirit by the meanes of the faith of his, verily vnites himſelf vnto his: but yet no miracle we count it, or cal it, becauſe it is Gods ordinary wórk in other Sacraments ſo to cómunicate himſelfe to thoſe that rightly vſe them: and becauſe when he worketh a miracle there is ſome ſtraunge thing done beyond nature, that the verie ſenſes can iudge of; which we finde not heere. For they all with one conſent iudge them in reſpect of their ſubſtances, to be verie bread and wine ſtill in the mouthes of all receiuers. O but (ſay they) neyther ſenſe nor reaſon are to be conſulted withall in this caſe. Indeed I graunt they neuer are againſt any trueth certainely taught and warranted by the *Scriptures*; but when their iudgement concurres and conſents therewith, then it is verie lawfull and good to liſten thereunto: and ſo alwaies haue the godlie learned in all ages thought and taught. And therefore ſeeing both ſenſe and reaſon ſtriue againſt this their deuiſe, for the maintenance of Chriſtes true manhoode, and the right ſenſe of all the articles of our faith touching the ſame with vs; euen thereby their cauſe hath

hath a greater wound than they are euer able to cure againe. Beſides all this, whiles they thus teach without all warrant from Chriſt or hir word; they are compelled, leaſt otherwiſe they ſhoulde be inforced, moſt abſurdly to ſay that the wicked eate the bodie and blood of Chriſt to ſaluation; to ſeperate Chriſt and his ſauing graces the one from the other, whereas they cannot be ſeuered. For that muſt alwaies remaine an abſolute trueth, *Whoſoeuer eateth his fleſh and drinketh his bloode, hath eternall life. Iohn.* 6.54. and ſo that alſo, *he that hath the Sonne hath life, and he that hath not the ſonne hath not life. Iohn.* 5.12: A ſpirituall vnion and communion with him they ſhall both finde oft promiſed and ſpoken of, as I haue at large alreadie ſhewed: but a beeing of his bodie and bloode in the verie mouthes of all receiuers as they talke of, otherwiſe then Sacramentally, that is, when the outward ſacramentes or ſignes therof are there, they ſhall neuer finde ſo much as once ſpoken for in the ſcriptures, or in any ſound and ancient writer indeed. I cannot denie but that indeed the *Capernaits, Iohn.* 6. by miſconceiuing of Chriſtes ſpeeches there had of the eating of his fleſh and drinking of

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his blood, began to dreame that he meant ſome ſuch thing: but we haue heard that *Chriſoſtome* plainely ſheweth by the anſwere that he made them, that he had no ſuch meaning; his wordes were ſpiritually to be vnderſtood, and ſo ſhould giue life and not otherwiſe. And *Athanaſius* vpon theſe wordes, *Whoſoeuer ſpeaketh a worde againſt the Sonne of man*, writeth that withall then Chriſt put them in minde of his aſcenſion, as indeed he did *Iohn.6.62.* to draw them from corporall and fleſhly vnderſtanding of his wordes. And therefore verie excellently hath *Auguſtine*, to preuent all ſuch conceits or murmuring, by occaſion of that doctrine of Chriſt, written of thoſe words of his whereat they ſo ſtumbled; in his third booke of chriſtian doctrine, *Chap.16.* ſaying thus, That ſaying of Chriſt, *Except ye eate the fleſh of the Sonne of man & drinke his bloode, ye haue no life, &c.* ſeemeth to commend an heinous thing and a wicked: and therefore it is a figure commaunding vs to be partakers of Chriſtes paſſion, and to keepe in our mindes to our great comfort and profit that his fleſh was crucified and wounded for vs. But I am not ignorant that theſe men would ſeem: to miſlike the *Capernaits* opinion as much as we;

and that therefore they labour to put an infinite difference betwixt their fanſie of eating his fleſh and drinking his bloode, and this of theirs. For they imagined (ſay they) that then they ſhould feede vpon them viſiblie, and by piece-meale as they did of other their vſuall meat and drinke: whereas they purpoſe them to be fed on intiſibly and wholly. But alas what a poore difference is this, as though it were not as much againſt the lawe of God the law of all nations and nature alſo, knowing it, to eate and drinke mans fleſh and bloode vnſeene as ſeene, all at a morſell or at a ſup, as by many morſels and ſuppes? If yet they will needes vrge this their reall preſence and their mouth-eating really of Chriſt, how will they auoyde the daunger then, that that generall and vniuerſall propoſition of Chriſt will bringe them vnto, ſaying as we reade he did *Mat.* 15. 17: *What ſoeuer entreth into the mouth goeth into the bellie, & is caſt out into the draught, &c?* Euen this hath cauſed many both as learned as any of them and farre more ancient, to vnderſtand the eating of Chriſt to be by the mouth of the ſoule, faith; and not by the very mouth of the bodie. And they know, with one conſent the anci-

ancient Fathers teach that the wicked and vnbeleeuing whiles they remain such, cannot eate the bodie and bloode of Christ: which they neither could nor would haue done, if they had knowne that there was any such reall presence, eyther by Transubstantiation or Consubstantiation, as nowe these men teach. For eyther of these beeing graunted, the other how absurd soeuer it be must follow thereupon. And therefore is it, because they know that the Consequent being absurd the Antecedent frō whence it floweth must needs be so also, that these men are thus eager to defend this to be no absurditie, that all that communicate, though they be neuer so bad and faithlesse, eate the bodie and drinke the bloode of Christ really: for otherwise they know they cannot defend any longer their reall presence as they do. For I see no cause else why they should make so much a doe for persons so vnworthie to haue such care and paines taken for them.

But yet so wedded are these men vnto their groundes that they haue builded this their fancie vpon mentioned before, that vnlesse we can driue them frō thence, notwithstanding all yet said against it, it is to be feared that they wil think that they both

Christes wordes proue not their purpose.

may and ought to holde it ſtill. Wherefore, whereas firſt they ſeeme to thinke that the wordes of Chriſt are plaine and pregnant to prooue their kind of reall preſence, and mouth-eating conſequently of his bodie and bloode; doubtleſſe if with a ſingle eie and without any preiudicate opinion we conſider thereof, we ſhall ſoone ſee that it is nothing but peeuiſhneſſe & wilfulneſſe that makes them eyther ſo to ſay or thinke. That the wordes of Chriſt are moſt certaine and true in the ſenſe that he meant them when he vttered them, we neuer denied nor will; no nor yet we neuer gaue leaue vnto our ſelues ſo much as once to doubt thereof. Wherefore if any of them perſwade any man otherwiſe of vs, they doe vs open and maniſeſt wrong. Neither can we thinke ſo vncharitablie of them, but that we are perſwaded that they ſo likewiſe thinke of them. Heerein then is the difference and controuerſie betwixt them and vs, whether we or they hit of the right ſenſe thereof. Which beeing the queſtion indeed as it is; for the determining herof euery reaſonable man muſt needes confeſſe, that whoſe interpretation agrees beſt with the nature of the thing in hand, with the analogie of faith and good manners, with the

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reſt of the Scriptures and ſound antiquitie, that is to be taken beſt to agree with Chriſtes meaning, and therefore is the ſenſe to be followed and preferred before all others. Nowe we interprete the wordes of Chriſt as ſpoken by a *Metonymie*, that is, by a figure of ſpeech whereby one thing beares the name of the other; as heere bread and wine we ſay doe, of the bodie broken and blood ſhed of Chriſt; becauſe the one both ſignifies and repreſentes the other vnto vs, and alſo aſſures vs rightlie receiuing the one, that we are and ſhalbe partakers alſo of the other. Theſe men crie and vrge that the wordes are plaine and without any ſuch figure, and yet howſoeuer they therefore agree that they import a reall preſence to the outward elementes, and to the mouth of euerie receiuer (as we haue heard;) yet the one ſorte would haue them expounded to that end to inferre Conſubſtantiation, and the other a Tranſubſtantiation. Iudge therefore now I beſeech you by the foreſaid rules, whether theirs or ours be likeſt to be Chriſtes meaning. The matter in hande, when thoſe wordes were firſt vttered by him, was a Sacrament: and they know as wel as we, that in all other Sacramentes when

eyther they were instituted by God, or afterwards spoken of by him; though the very like Phrases for all the world were vsed of them, that are here by Christ of these: that yet vnto this day neuer any of themselues or others expounded them eyther as they doe these heere, or otherwise then we doe these. Circumcision is called the Couenant, *Gen.*17.10. the Lamb the Passeouer, *Exod.*12.21. the rocke that the people of Israel dranke the water of in the wilderneſſe Christ. 1. *Cor* 10.4. the blood of their sacrifices, the blood of the Couenant, *Exod.*24.8. the Arke, the King of glorie and *Iehouah*. *Psal.*24.8.10. and Baptisme is called the lauer or washing of our new birth, Tit.3.5. And yet who euer expounded these phrases eyther by Transubstantiation or Consubstantiation, thereby really to make alwaies present to euery of these outward elements the spirituall matter thereby signified and resembled? yea, who euer vnderstoode these otherwise, then to be as the wordes import, onely by signification & representation, and for the assurance of the right vsers of them, of the presence to them of the thinges therby signified and represented spiritually? Why therfore should Christ either speake otherwise in the instituting of this, then had beene vsed in

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all other Sacraments; or speaking but euen so, what reasō is there why his speach should otherwise be vnderstood heere then in all the rest? To say that this hath a special and essentiall difference from all other Sacraments, and therefore though these phrases be so to be taken in all other, yet they cannot so be in this: though when they say so they thinke they haue said much to the purpose, yet indeed they haue said nothing. For who knoweth not that a man hath an essential difference to distinguish him from all other creatures vnder the same General that he is? And yet that letteth not but that whatsoeuer belongs to the nature of the General is cōmon to him with al the rest? For else he should not be defined by his General. So if that which appertains to the nature of a Sacramēt in general, of which sort this is that now we talk of, were not cōmon vnto this with the rest, it could not with thē be said, to be a Sacramēt as it is. If therfore the outward elements bearing the names of the inward graces, neither inforce or impart any such thing in any of the other, no reason is there why it should in this. And surely the disciples beeing so well acquainted with such kind of phrases in al the sacramēts of the old Testament, therby were prepared quietly to heare Christ to vse the like in this,

and readily & rightly they vnderſtood him as in the other: & therfore neuer once were offended or amaſed at his ſpeach, or made any queſtioning with him eyther then or afterwards about the ſenſe therof. Whereas if they had taken them in any ſuch ſenſe, and had thought that they did import any ſuch matter as eyther of theſe ſortes of men imagine they did; they beeing ſo bold with him at other times alwaies in matters of farre leſſe importance and difficulty as to inquire his meaning, they woulde alſo doubtleſſe ſo haue done in this. Which thing in ſome ſort, and that with ſome further matter verie fit to croſſe theſe mens conceit, *Chriſoſtome* in his 83. Homilie vpon *Mathew* hath noted ſaying, euen ſpeaking of the wordes of the inſtitution now in queſtion: *Quomodo non turbati erant, cum hoc audiſſent? quia multa & magna de hoc antea diſſeruit, &c.* that is, *how came it to paſſe that they were not troubled* (meaning his diſciples) *when they heard this? becauſe many & weightie things he had diſcourſed of this before vnto them.* And a little after he noteth, that he himſelfe drunke thereof, leaſt hearing thoſe wordes they ſhoulde haue ſaid; what then doe we drinke blood and eate his fleſh? and therefore ſhoulde haue

haue beene troubled. For when he firſt ſpoke hereof (ſaith he) many were offended onely for his wordes: leaſt therefore heereby that alſo now ſhould haue chaunced, he did this firſt himſelf that ſo he might with a quiet minde induce them to the participation of theſe myſteries. Now as for the ſecond rule to examine our expoſition of theſe wordes by, that which I haue ſaid alreadie is both ſufficient to iuſtifie ours, and to condemne theirs. For in nothing ours can be ſaid to be contrarie, or but to carie any ſhew of contrarietie eyther to the doctrine of good manners or to the analogie of faith (if you ſhoulde examine from point to point our iudgement hereof and of the nature and vſe of the whole Sacrament as I haue expreſſed it;) and theirs, as I lately ſhewed in the confutation of their reall preſence, both in ſhewe and in trueth moſt directly croſſeth & contrarieth both. For hath not euen nature a loathing to the taking in by mouth and ſo ſwallowing of a whole man, fleſh, bloode, and bones at one morſell? And a man that can be ſo taken in and eaten of ſo many communicantes as be in worlde at one time, who can be perſwaded that he hath the true nature indeed of a man? And come to the third,

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that is, by the Scriptures themselues to trie this matter by, and quickly we shal find by them our exposition warranted, and this of theirs and the consequents thereof confuted. For first, whereas they would countenance theirs against ours, by saying that Christes words are plaine & without figure; looke but a little vpon thē, and you shalbe inforced to confesse, & so they also wil they nil they, that he hath vsed in the institutiō of this Sacrament, in his words sundry figures. For first he saith of the one that it was his body giuen for thē, as *Luke* saith, or brokē for them, as *Paule* speaketh: & then of the other, that it was his blood shed for them, as *Mathew*, *Marke* & *Luke* report his words; so speaking of that which yet then was not done, as it is wel known, as though thē it had bene done, by an vsual figure in the Scriptures, vsing the time past or present for the time to come. Againe concerning the latter elemēt, *Mathew* saith that he said it was his blood of the new Testament, and so doth *Marke*: *Luke* sets down his words thus, *This cup is the new Testament in my bloode*; & so also doth *Paule*: wherin & wherby any man may see, that wilfully will not make himself blind, two figuratiue kind of speeches besids this that we striue for. For here is the cup con-

cõtaining, put for that which was therin cõtained: & whatsoeuer they would haue that to be, wine or his very blood; I am sure they neither yet can or wil say that either the one or the other is the new Testamẽt it selfe. Seing then it might stand with the nature of this Sacrament & Christs care & desire to be therin vnderstood to vse the figurs; what letteth but that we may as lawfully thinke that he vsed the vsual *Metonymie* vsed in all other Sacraments, in giuing the names of body & blood to bread & wine, that were but representatiõs & seales of our cõmunion with his body & blood, to our euerlasting nourisliment? This variety in these, in repeating & setting down the words of the institution as may be sene by this that I haue already noted, argues that they were not so superstitiously tied to a set sort & number of words as these men imagine: yea that they, so they kept his very sense, thought that it was lawful for them thus to ador change a word or two tending onely to explaine the same, hereby it is euident. For *Pauls* word Broken in steed of *Lukes* Giuen, shews how his body should be giuen euen to be broken with sorrows, with whippings, crowning with thorn & nailing as it was to the crosse: & these two added by thẽ, not vsed by *Mat.* or *Mar.* serue

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to ſhew vs what bodie of his it is, I meane in reſpect of what ſtate thereof it is, that heere by this Sacrament we are occaſioned to thinke vpon it, and to feede on it: and by the other chaunge of their phraſe, for Blood of the new Teſtament, ſaying, it was the newe Teſtament in his bloode, moſt plainly we are taught, that therefore called he it the blood of the new Teſtament becauſe the new Teſtament was ratified and ſo ſtandeth by the ſhedding of that bloode to all beleeuers in him. But indeed though they would ſeeme to be men that make wonderfull great conſcience of the letter and wordes, as though it were ſacriledge to goe one iot from the ſound thereof: yet any man that lookes but with halfe an eye vpon either of their interpretations which they ſtand vpon to grounde their kinde of reall preſence by, ſhall ſoone perceiue that they are nothing the men they make ſhewe for. For is it all one eyther to ſay, together with this is my bodie and bloode, or vnder the accidentes heereof is my bodie and blood, and to ſay This is my bodie and bloode? And yet thus, when al is done, Chriſtes wordes muſt ſounde or elſe neither will there or can there be either the *Lutherans* Conſubſtantiation, or the

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popish Transubstantiation brought in thereby to vphold their fond reall presence by. Sure I am neyther any Dictionarie or Grammer in the worlde will allow them thus to expounde this worde *Is*. Were it not better for them with vs to retaine the word, and also with vs so to expound it or vnderstand it as not onelie vsually alwaies it is in all other Sacramentall phrases, but also commonly alwaies when it is placed betweene two thinges of so diuers natures as bread and wine, and bodie and bloode be? The rather yet to prouoke them so to doe, let them but consider whether their newe found sense therof, or this of ours vnderstanding it as placed for (it signifieth representeth and sealeth vnto you my bodie broken and blood shed to be yours to eternall life) stand better but with these wordes of Christ, *Doe this in remembrance of me. Luke* 22.19. 1. *Cor.* 11. 24. especially so taken as it is cleare *Paule* tooke them, when thereof he inferreth, 1. *Cor.* 11. 26. *as oft as ye shall eate this bread and drinke this cup, ye shew the Lords death till he come*? For according to our doctrine, by these words thus vnderstood Christ would teach vs that this Sacrament was instituted by him of purpose to keepe in our memories his death

and paſſion, and by the vſe whereof wee might, vntill his comming againe to iudgment, profeſſe and nouriſh our faith in his body then broken and blood ſhed for vs. Here is nothing ſounding in the meane time towardes any corporall preſence of his to the outward elements or mouthes of the receiuers whoſoeuer: but theſe words *In remembrance of me*, and *Till he come againe* ſounde plainly to the cotrarie. For what need a thing to be done in remembrance of one bodily preſent; or how can a thing with any good ſence be ſaid to be done but till one come, that yet he being verily preſent in body is done? We read *Act.* 1.11. that ſhortly after the inſtitution of this Sacrament he viſibly aſcended into heauen, the Apoſtles ſeing him ſo to doe with their eyes: and there we read alſo that the Angels told them, that even ſo likewiſe he ſhoulde come againe when he comes from thence: reading alſo as we doe and haue alreadie noted once or twiſe, *that the heauens muſt containe him vntill the reſtitution of all things*, *Act.* 3.21. and that his comming from thence is plainely called his ſecond cōming, *Heb.* 9.28. how can we but thinke that Chriſt as well meant to for-

forwarne vs of theſe fellowes, that by their Conſubſtantiation or Tranſubſtantiation ſay vnto vs, lo heere is Chriſt with this piece of bread, or vnder the accidents therof, loe take him into thy verie mouth: as of thoſe that point vnto vs wrong Chriſtes heere or there, when he ſaid, if any ſhould ſay vnto you (ſpeaking of ſuch as ſhould ſo doe after he had left the world, & was gone vnto his Father) *Loe heere is Chriſt, or there is Chriſt, beleeue him not?* And how is it poſſible that we ſhould beleeue theſe places of Scripture to be true, and hold ſtil them notwithſtanding, that Chriſt is really and in his full bodie preſent in euery communicants mouth? May we thinke with *Peter*, that the heauens doe and ſhall containe him ſtill, and that yet vpon this occaſion he is alwaies thus heere? And that beeing ſo, how can it be that his comming from thence at the laſt daie, ſhall be but his ſecond comming, or that it is true when he comes from thence he ſhall come viſibly, no ſuch thing hauing euer beene ſeene heere. I knowe they will ſay, all theſe places are to be vnderſtood of his viſible body, and that they ſpeake of his inuiſible bodie. Yea but then we replie, where euer learned they eyther

either in *Scripture*, or in any ancient Father, that euer he had any ſuch inuiſible bodie: or howe can they euer make it ſinke into any mans head that hath rightlie learned in the Scriptures to know Chriſtes manhood, that at one and ſelfe ſame time he ſhoulde haue a viſible bodie and an inuiſible, yea one in the heauens to come inuiſiblie againe when he pleaſeth; and yet the ſame both there and this heere alſo multiplied into ſo many inuiſible bodies as there be receiuers mouthes? If this be not with the olde rotten doting and long agoe condemned *Marcion* to make a meere phantaſme of the bodie of Chriſt, let any man iudge. But once for all by this ſworde of the *Spirit*, to pierce this monſtrous conceipt of theirs to the verie heart and ſo to leaue it for dead: ſeeing they ſtande ſo much vpon the letter and wordes of the text, I would haue them once againe to marke and remember that Saint *Paule*, that ſaith therein *That which he receiued of the Lord he deliuered*, hath vpon his credite told vs that the Lord ſpeaking of the bread called it not ſimplie and nakedly his bodie, but his bodie broken; and they all agree in one that he called the other his blood ſhed. If therefore they will ſticke

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to the wordes of the text, and yet haue a reall preſence as they teach, of his verie bodie and blood by vertue of the wordes thereof; they ſee moſt plainely then it muſt be of his bodie broken and of his blood ſhed. Vnleſſe therefore nowe they can finde vs an inuiſible bodie broken and blood inuiſible ſhed of his, for the mouth of euerie receiuer, they neither ſay or doe any thing to the purpoſe according to the text. But I hope they are not ſo farre gone, but they know that it is now a thouſand and fiue hundred yeares agoe and more, ſince he had eyther his bodie broken or blood ſhed; and that when they were ſo, he died ſo that he dies no more, as we reade. *Rom.6.9.* And therefore euen heereby the moſt ſimple may ſee that though they could ſhew that his bodie aliue or glorified could be inuiſible, infinite, and ſo multipliable as their doctrine importes, which yet they can neuer doe; that yet all this were nothing to the reall preſence of the bodie and blood of Chriſt in reſpect of that eſtate of his, when the one was broken, and the other ſhed for the remiſſion of our ſinnes. And yet heereby it is moſt euident that the bodie and bloode of Chriſt, in reſpect of this their eſtate

and condition, are the bodie and blood of his, that expreſly by the words of the inſtitution we are heere to ſeeke for, and to feede vpon. How can this then be otherwiſe but as we teach, by calling heereby to our remembrance, that once moſt certainely they were thus handled for vs; and by beleeuing that therby our ſaluation was wrought: which as oft as we doe, we are fed and nouriſhed therewith to eternall life. Thus then you ſee, the matter in hand, the Analogie of faith and good manners, and not onely other Scriptures, but the verie words of the inſtitution lead ſtrongly to the maintenãce of our expoſitiõ of Chriſts words in the inſtitution of this Sacrament, and to the vtter ouerthrow of theirs. And truely the ancient Fathers, as we haue a thouſand times ſhewed thẽ, are wholly alſo of our ſide, againſt them. It were infinite to bring al that might be found in them to this purpoſe, as by large volumes written and publiſhed by vs about this matter we haue made it euident. Howbeit, ſomwhat yet now againe let vs heare what ſome of the chiefe of them haue ſaid. Chriſt tooke bread which comforteth mans heart, that he might therby repreſent the trueth of his body, ſaith *Hierome* vpon the 26. of *Mat-*

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thew. Christ in his last supper, (saith *Cyprian* in his sermon *de vnctione Chrismatis*) with his owne hands, at his table, gaue his Apostles bread & wine; but vpon the crosse, he gaue his body to be woũded by the hands of the souldiers, that sincere trueth more secretly imprinted in the Apostles, & the true sincerity might expound vnto the nations, how bread & wine was the body & blood, and after what sort the causes and their effects agreed, and diuers names and kindes should be reduced to one essence, and the things signifying and the things signified were called with one & selfesame names. And *Ambrose* in his 4. booke & 4. chapter of Sacraments writeth; that as in Baptisme we receiue the similitude of death, so in this sacramẽt we drink the similitude of Christs blood. And *Chrysostome* most plainly saith in his 11. Homily vpõ *Mathew*, that Christ his body it selfe is not in the holy vessels, but the mysterie & Sacrament therof. *Augustine* in his 57. question vpon *Leuiticus*, prescribeth for a rule, that the thing that signifieth is wont to beare the name of the thing which it singifieth, as *Paule* said (saith he) the rock was Christ, & not ti signified Christ, but euẽ as it had bene indeed; which neuertheless, was not Christ by substance,

but by ſignification. And in his 23. Epiſtle he ſaith, that the ſimilitude betwixt the ſigne and thing ſignified is the verie cauſe why the one beareth the name of the other in Sacramentes: and therefore in his third booke of Chriſtian doctrine he ſaith, it is a miſerable ſlauerie of the ſoule to take the ſignes for the thinges ſignified, *Cap.* 5. Chriſt honored the ſignes and repreſentations which are ſeene, with the names of his bodie and blood, ſaith *Theodoret* in his ſecond dialogue. *Gelaſius* againſt *Eutiches* affirmeth the image & ſimilitude of the bodie and blood to be celebrated in theſe myſteries. Bede vpon *Luke.* 22. writeth that becauſe bread doth comfort mans heart, and wine doth make good blood in his bodie; therefore the breade is myſtically compared to Chriſts bodie, and the wine to his blood. And who hath not heard vs an hundred times tell them, that *Tertullian* in his fourth booke againſt *Marcion*, interpreteth This is my body, ſaying that it is to ſay, this is a figure of my bodie: and that likewiſe *Auguſtine* againſt *Adimantus* the *Manichee* writeth, that Chriſt doubted not to ſay, This is my body when he gaue a ſigne of his bodie: and vpon the third Pſalme that he ſaith that Chriſt admitted

mitted *Iudas* to a banquet, where he commended a figure of his bodie to his disciples? And what can be plainer then these eyther against them, or for vs? All these thinges considered therefore, we may boldlie conclude that they haue no ground from Christes wordes for their grosse reall presence.

And surely as little haue they eyther from his omnipotencie, or from the state of his glorified bodie. For he will not shew his omnipotencie in whatsoeuer we list, but in effecting whatsoeuer himselfe pleaseth: and therefore they failing in the proofe as they haue, that it is his pleasure to haue it as they would; it is in vaine for them to thinke that this can or will helpe them out. But indeed and trueth howsoeuer they would seeme to grounde much vpon his almightinesse, & to haue a strong faith therein, and seeke to discredit our faith in the same: yet in this verie point let theirs and ours be but a little indifferentlie compared togither, and ours soone will prooue farre the stronger. For I wouldie haue them tell me in good sadnesse whether the Centurion *Matth.* 8. 8. that professed that he beleeued that though Christ came no nearer his house then he was in

Neither his omnipotency, nor glorified body will helpe them.

respect of his bodilie presence, that yet he was perswaded that if he but spake the word, his seruant should be healed; or *Iairus*, that said come and lay thy handes on my daughter, and she shall liue, *Math.9.* 19. shewed themselues to be better perswaded of Christes omnipotencie. Sure I am, both reason and Christes magnifying of the Centurions faith ought to leade them and all men to giue the preeminence to the Centurion aboue the other many degrees. Why should they not then see and confesse, that we shewe our selues more strongly perswaded of his omnipotencie then they, in that we shew by our doctrine, that we firmly beleeue that he can & wil, euen remaining stil in heauen, feedvs with his body brokē & blood shed, though that were so with them, so long agoe, as it hath; or they, that by theirs, seeme to be perswaded, that this cannot be, vnlesse according to their fancy, to the shaking and crossing needlesly of so many groūds both of good māners & faith as we haue heard; he conuey himself into our mouthes? And to what purpose is it, for the maintenāce of this their opinion, for thē to labour as they do, to put infinite difference betwixt his body vnglorified & glorified, and to seeke to

perswade

perſwade men, that it may be as they ſay in reſpect of his body now glorified, though not in reſpect therof before; ſeing it is moſt certaine, that when Chriſt inſtituted this Sacrament, his body was not glorified, and by his words expreſly, as I lately ſhewed, he inſtituted this to be a Sacrament of his body broken and bloode ſhed? For who doth not, or at leaſt may not heereby perceiue, that we haue not here any otherwiſe to deale with his eſtate glorified, thē therby now the more ſtrōgly to be perſwaded that indeed he is able to feede vs with his broken body & blood ſhed once to our eternall ſaluation? For, that falling out ſence, and ſucceeding the inſtitutiō of this Sacrament, (wherin both by audible word, and viſible action, in breaking bread & powring forth of wine & calling them, as he did, he promiſed vs that) proues vnto vs inuincibly that whatſoeuer here he offred & promiſed vs, either by word or deed, that he hath gone through with for vs and ſo now, that he by his reſurrection, aſcention, & ſitting at the right hand of his Father, hath begot vs againe to a liuely hope. But vnles we would haue Chriſt otherwiſe now to be preſent to vs and our mouthes, then he was when he himſelf miniſtred it to the diſciples, and

their mouthes in the ſtate and time of his paſſible and vnglorified bodie: let them neuer talke more of the ſtate of his glorified bodie. His wordes ſhew that this was and is a *Sacrament* of him dying for vs, and ſo a memoriall of his death and abaſement that he vndertooke, to merit our ſaluation by: and not of his glorie and of the life that he now hath therein, and therefore is able to beſtow vpon his and to apply vnto them whatſoeuer in his former eſtate he deſerued. The bread called his bodie broken, and the wine called his bloode ſhed, as I haue ſaid are both heere ſet before vs, ſeuered the one from the other, and by his commaundement we are bound to take as wel the one as the other, and yet the one after the other, the more forceably thereby to leade vs to the meditation of his death and paſſion, and to feede vpon his bodie and bloode ſo handled for vs. And as his hauing not yet ſo ſuffered, letted not the Apoſtles when he firſt did inſtitute it, from yet taking occaſion thereby and by his adminiſtring of it vnto them, by faith from feeding vpon his broken bodie and blood to the confirming of their communion with him: ſo no more doth his hauing had his bo-

bodie broken and bloode ſhed nowe aboue a thouſand and fiue hundred yeares agoe and neuer ſince, hinder vs from feeding vpon the ſame by faith through the mightie working of his Spirit. For the ſame Chriſt that then coulde make that which was not yet done, as verelie done to their faith, and ſo to bee fed vpon as done: the ſame nowe doubtleſſe is able as eaſily to make that which was done ſo long agoe, preſent to our faith to nouriſh vs to eternall life. By this then you ſee both their reall preſence that they talke of, to be fonde and to too groſſe, and the groundes that they hold in common for the ſame to be as bad.

The ſpeciall groũds of the Lutherans confuted.

And to goe on nowe to ſcan and examine likewiſe what they holde ſeuerally in this caſe againſt vs: it is notoriouſly knowne, the one ſorte (the fond imitators of *Luther* I meane) would maintaine their reall preſence of his body and blood together with bread and wine in this Sacrament, when theſe common groundes of theirs that they haue with the papiſtes as they feare will not ſerue their turne, by the force and ſtrength of the trueth of the perſonall vnion of the two natures in Chriſt. Whereupon as it appeares by their bookes

bookes extant and confidently publiſhed about this matter, (I ſpeake it with griefe and cõpaſſion towards thẽ, becauſe otherwiſe in the chiefeſt points of Chriſtian faith we account them our brethren, and fellow ſouldiers againſt the Antichriſtian Synagogue of Rome) they boldly vrge, aduouch, & teach, that immediatly vpon this vnion conſummate in the Virgins wombe, the natures & properties of his Godhead were & are ſo vnited vnto his manhood, that as the Godhead is eueriwhere, almigty & of infinite maieſty &c. ſo is the manhood, and therfore in this Sacramẽt, as they teach. Eſpecially they inſiſt vpon the being euery where of his manhood, as his Godhead is, to this purpoſe. Suppoſe the antecedent were graunted them, yet they could neuer thereupon inferre their conſequent. For when will they be able to prooue that his Godhead is ſo preſent heere with bread & wine, that the receiuer of thẽ, by his mouth alwaies receiues the other? But indeede their antecedent is vntrue, abſurd, & verie hetetical: & but that I know, it is a moſt fearful thing before God, to haue our faith in reſpect of perſons, contrary to the rule of the holy Ghoſt, *Iam.* 2. 1. and that the Lord will therefore moſt ſeuerely puniſh

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it, eſpecially when wilfully men will ſet themſelues to defende that which they haue but receiued from ſome perſon or perſons whom they haue in admiration, againſt a clearer trueth croſſing the ſame; I ſhould neuer make an end of wondring, that men, otherwiſe of ſuch learning and iudgement as ſome of theſe bee, euer ſhould dare, in theſe daies of ſo great light and after ſo often and manifeſt ſolemne ſentences of condemnation giuen of this their conceit in the auncient and primitiue Churches of Chriſt, ſet abroach ſuch an aſſertion. The vntrueth thereof appears enough, euen by that the Angels ſaying when he was riſen, *He is riſen and is not heere, Math.* 28. 6. For ſeeing that cannot be vnderſtood of his Godhead, which is euery where, and alwaies was; it muſt of neceſſitie be vnderſtood of his manhood. But beſides that, we haue his owne ſaying: *The poore ye haue alwaies with you, but me ye ſhall not haue alwaies, Iohn.* 12. 8. to backe the ſpeach of his Angels: which as they knowe well inough, all the auncient Fathers conferring with that of *Math.* 28. 20. alſo, ſo vnderſtand; that by this, the preſence of his manhood, they ſhewe, we may not looke for heere,

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in the earth vntill his ſecond comming, after once he had left the world and gone to his father, as he ſaid he would. *Iohn.16, 28.*& by the other yet to our comfort they ſhew heere we inioy his Godhead. Let any man but read *Fulgentius* his ſecond Booke to King *Traſimund*, *Vigilius* his fourth Booke againſt *Eutiches*, *Chap.4.* and *Auguſtines* 57. Epiſtle; and there he ſhall find, notwithſtanding they were as ſoundly and truely perſwaded of the vnion of the two natures in Chriſt as any of theſe men be, the veritie, localitie, and circumſcriptiblenes of Chriſtes manhoode by theſe and other places and argumentes ſo vrged, that any man may perceiue this their poſition was counted verie falſe in thoſe daies. The abſurditie thereof appeares in that heerein they take that to be the cauſe ſufficient of his beeing euerie where in his manhood, that can be no cauſe thereof indeed. For ſee we not naturally and inſeperably the Sunne and light and heat to be conioyned; and yet who findes not daily by experience that the globe of the bodie of the Sunne remaining ſtill in heauen, yet we heere in earth inioy both the other? Yea, many other thinges there are, which though they be vnited together,

yet

yet whereof one ſtreacheth and reacheth further then the other: as the ſight of the eye reacheth further then the eye it ſelfe, & the conceites & cogitations of the mind & ſoule of man further then eyther the ſoule or bodie themſelues. What an abſurd kind of reaſoning is it then for to ſay, Chriſtes Godheade and manhoode are vnited, therefore whereſoeuer the Godheade is, there muſt the manhoode be alſo. And the hereticalneſſe thereof is monſtrous and intollerable. For not onely with *Marcion*, it transformes Chriſtes true manhood into a meere phantaſme or imagination of ſuch a thing: but alſo in thus confounding the properties of the two natures, it confoundes the natures themſelues, and ſo eyther makes Chriſtes Godhead or manhoode with *Eutiches* to ſwallowe vp the one the other; or which is as abſurd, makes Chriſtes perſon to haue in it one eſſentiall and true Godhead, and an other communicated vnto his manhood beginning when the perſonall vnion of theſe two natures begonne, which ſauours ſtrongly towardes *Arianiſme*. Beſides all this, if this were true that they ſay, that ſtreight vpon this vnion of the two natures his manhood had the properties of the God-

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head, communicated vnto it; then not one-ly to the ſhaking, but to the quite ſubuer-ting of all the Articles of our faith touch-ing his manhood, we muſt hold, that aſſone as this vnion was conſummate in his mo-thers wombe, ſo ſoone he was there and euerie where elſe; and whiles he liued, he was not onely where he was ſeene and heard, but alſo euery where: and the like we muſt hold to be true, when he died, was bu-ried, deſcended into hell, roſe againe, aſcended, ſitteth at the right hand of the Father, and when he ſhall come againe to iudgement: that is, that in his verie man-hood, at one & ſelf ſame time, he was vpon the croſſe and not vpon the croſſe, in his graue and not in his graue, that he deſ-cended into hell and that yet he was not in hell, that he roſe againe out of his graue and did not, aſcended vp into heauen and yet tarried ſtill below in the earth, that he ſits at the right hand of his Father in hea-uen and yet is elſewhere, and that he ſhall come from thence to iudgement and yet was neuer gone from hence: becauſe at all theſe times, his Godhead was, is, and ſhall be euery where, and therefore his man-hoode. Yea, we muſt hold, that he was at one & ſelfeſame time compaſſed in place,

and

and yet filled euery place; that he was paſſible and impaſſible; infinite, and finite; viſible and inuible, in reſpect of his manhood; the one through the naturall condition thereof, and the other through a communicated Godhead therunto. All which eyther quite raiſe theſe Articles before touched, out of the Creed, or at leaſt they inforce vs to conceiue them in ſuch a fond ſenſe, as neither the Scriptures nor any auncient writer lead vs vnto, or incourage vs in. Heereupon it comes that in plaine tearmes, becauſe the Article of the aſcention is moſt vrged againſt them that they are not aſhamed, ſome of the greateſt of them; to interprete that, to be no chaunging at all of his place, but a becomming inuiſible, whereas before he was viſible. By which new kinde of Diuinitie, we may ſay, that he that was ſeene before in a romth is gone out of it, he that was below is gone vp into & vpper romth, if he haue but hid himſelfe behinde the curteines. And ſeeing by the ſame reaſon they muſt be driuen to inteprete the reſt in like manner, hereupon alſo it will followe, that his leauing his mothers wombe, and his riſing out of the graue, and therefore his not beeing founde there

there in his bodie, was but a deceiuing of the ſenſes of his mother, and of thoſe that ſought him in his graue and could not finde him: for he was there ſtil though ſhe thought that ſhe was quite deliuered of him, and they could not finde him there. So alſo by this when he was dying vpon the croſſe viſibly in all other places, he was inuiſibly in his verie ſame manhood aliue, and not toucht by his enemies. O what a ridiculous, monſtrous and fooliſh aſſertion is this, whereupon all theſe moſt groſſe abſurdities both againſt reaſon and all religion follow! Who can once enter but into the view thereof whoſe heart withall will not tremble and quake, and for the horrour thereof be extreemely amazed and aſtonied? The Lordes name therefore for euer be bleſſed that hitherto hath kept theſe our Churches from the infection of the poyſon heereof; and I beſeech him for his Chriſtes ſake, that for euer he would vouchſafe ſo to doe ſtill. *Luther* neuer ſought to defend his Conſubſtantiation with this: yea his beſt friendes that he had, and amongſt them that famous learned man *Phillip Melanſton* plainely reporte, that yet he was brought to ſee his errour therein ere he died, though he liued not

not to raſe it out of his bookes. Since his prepoſterous followers of a wilful eagernes to maintaine that which once heerein they had vndertooke, beeing driuen to ſee the weakneſſe of the former grounds that they had before common with the papiſts haue as with the furious tempeſt of contention thus runne themſelues vpon this rocke. The Lord in his mercy graunt them in time to ſee their folly, that they may heartily repent heereof, and of the deſtruction of the Churches of Chriſt; whereof by this meanes they haue beene perilous authors. *Amen. Amen.*

The ſpecial grouds & fruits of the popiſh real preſence, viewed & confuted.

Now thus to leaue theſe and to come to the Papiſtes; to viewe what ſpeciall grounds and conceites they haue for the ſuſtintenance of their reall preſence, and ſo whither they are growne thorowe the good liking that they haue of their opinion: truely I ſee I ſhall enter into the raking of ſuch a rotten dunghil, the ſauour wherof may iuſtly offende both God and man. For by occaſion of this their opinion of reall preſence by vertue of Tranſubſtantiation, they haue transformed this Sacrament into a Maſſe which they may worthily ſo call, it conſiſteth of ſuch a maſſe of errours and impieties. For thereby,

As first their making of it a propitiatorie sacrifice.

whereas by Christes institution it is a Sacrament, wherein GOD offereth and giueth to vs his Sonnes broken bodie and bloode shed to feede on, they turne it into a sacrifice whereby man shoulde offer vp againe the Sonne to the Father: and whereas the vse of it, as Christ hath left it vnto vs, leadeth vs to the onely sacrifice that Christ hath offered once for all in his owne person, thereupon by faith to feede to our perfect and euerlasting saluation, they in this their Masse leade vs to a propitiatorie sacrifice which they saye their priestes therein offer both for the quicke and dead, as though quite contrarie to the doctrine of the Apostle to the *Hebrewes*, Christ were such a Priest as needed successors, as *Aaron*, to offer often sacrifice, for that the once offering of it himselfe should no more make the comers thereunto perfect, then the sacrifices that the priestes after the order of *Aaron* offered. *Heb.* 7. 24. *&c.* If they say that that which they offer is another than that which Christ himselfe offered: then why and howe shoulde it be saide, *That hee by his owne bloode entered once into the holy*

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place, and hath obtayned eternall redemption for vs. Heb. 9. 12. And to say that it is the same onely repeated againe by them, what neede that, seeing by this by himselfe once offered as we reade, *Hebre.* 7. 27. 9. 26. & 10. 10. hee hath done it sufficiently for our redemption? Whether therefore they woulde make it the same or an other, which they say their priestes offer, they cannot escape but that they must iniuriously goe about both to robbe Christ and his sacrifice of that honour and prerogatiue that is due vnto them. *Paule* takes it for graunted that if Christ himselfe shoulde offer himselfe often, then he must often die, *Hebre.* 9. 26. and that thereupon it came that his offering of himselfe once for all, was sufficient to procure vs that by him so offered, (which he calles the newe and liuing way, *Cap.* 10. 20.) leeke to come to heauen; first that he was a man without sin. *Heb.* 7. 26. and such a man as liueth for euer, and so hath a priesthoode that cannot passe from one to an other 7. 24. and then that hee offered himselfe without faulte to GOD by his eternall spirite. What an absurde thing then were it

to imagine that a popish sinfull Priest, that hath no such eternall spirit in him to dignifie his offering, can offer Christ againe, or can without attempting to pull Christ out of heauen to the crosse againe take vpon him to offer him to his Father. I know they say their sacrificing or offering of him is vnbloodie, and so they thinke they can auoyde these absurdities as long as they leaue onely to Christ the offering of the bloody. But this will not serue their turne one whit. For if Christes bloodie sacrifice of it selfe be sufficient, as these places moste strongly proue it is, what neede is there of this vnbloodie sacrifice of theirs? For where perfect remission of sinnes and iniquities is such that God according to his couenant will remember them no more, there is no more offering for sinne (saith *Paule*, *Heb.* 10. 17. 18.) and in confessing theirs to be vnbloodie, they must confesse that, how soeuer they haue picked the purses of men both aliue and deade with the contrarie perswasion, it is vtterly vnauailable to put away the sinnes eyther of the aliue or deade. For without shedding of blood is no remission, *Heb.* 9. 22. A sacrifice sometimes the Fathers call it, because it is the commemo-

ration of Christes sacrifice, and so that which occasioneth vs to offer vnto God the sacrifice of thankesgiuing; in regard whereof they call it also the *Eucharist*: but a reall offering againe of Christ to his Father for the sinnes of others aliue or dead, visible or inuisible, bloodie or vnbloodie, neuer any of them thought or taught it to bee. We haue to offer our selues bodies and soules a liuing sacrifice to God; which we doe in seruing of him according to his word. *Rom.* 12. 1. An acceptable sacrifice to God is a broken and contrite heart, *Psal.* 51. 17. and we are willed, *Heb.* 13. to offer the sacrifice of praise alwaies to God, that is, the fruit of our lips which confesse his name (namely in powring forth our prayers & praises vnto him;) & to do good & to distribute we are there also commaunded, for that with such sacrifices God is pleased. Other sacrifices then this we are not taught to offer, and offering these well we may boldly trust to the most perfect and absolute sacrifice that Christ made once for all, which for euer remains fresh and new in the sight of the heauenlie Father to make vs acceptable vnto him in his beloued. *Hoc facite*, doe this, though *Virgil* helpe them with his phrase, *Cum fa-*

ciam vitula, when I sacrifice Calues, is too caluish a reason or grounde to make them thus proude and saucie to take vpon them any way to offer Christ againe to his Father for the sinnes of men. But whither will not foolish man runne when once he hath left the beaten way of the Lord in his word, to follow his owne deuise and conceite? Christes offering of himselfe, by himselfe, doubtlesse was neuer applied to the good of any that whiles they were aliue tooke not hold of it: and yet such is the impudencie of these men, that nowe they hold the intention of their Priest in saying of his Masse, shall carie the benefit of this sacrifice whether he list, to liue or dead. Yea heereby seeing their credit growe as it hath, and their gaines come rowling in, they haue not beene ashamed nor yet are in this greate light, to make their sacrifice in the Masse a salue for all sores, and phisicke for all diseases both of man and beast. Well yet this is not all the mischiefe that their conceit of reall presence by transubstantiation hath brought them vnto. For besides this, heereupon they are growne euen to honour and worshippe their hoastes once

conſecrated, euen as Chriſt himſelfe; and therefore whereas Chriſt commanded that which he eate, brake, and gaue, to be eaten ſtreight, they hoyſt it vp ouer their heades, that all the people may gaze vpon it, adore and worſhippe it for their Chriſt and Sauiour: and then when they haue plaide with it their fill, for the moſt part they eate vp all themſelues alone, that be the maſſing prieſtes, and if they leaue anie them they hang vp in a Pixe ouer the Altar, to ſerue them an other time; which all commers into the Church in the meane time muſt adore and reuerence, though ſo hanged vp and hidden from their eyes. Wherein doubtleſſe they committe moſt groſſe idolatrie. For firſt they themſelues manie of them holde that the prieſt muſt haue an intention to conſecrate; or elſe though he vtter the wordes, there followes no tranſubſtantiation thereupon: and therefore wiſedome woulde if they had anye care to auoyde Idolatrie, that they ſhoulde be ſure of the prieſtes intention, before they fell to worſhippinge of the hoaſte, or rather becauſe they can neuer bee ſure of

that because no man can know a mans thought but himselfe, and euery one can and often doth dissemble and make show to thinke that which he doth not, they should and would, if there were any feare of God in them, vtterlie abstaine therefrom. Againe vnto this day they cannot agree amongest themselues of the wordes and meanes of consecration: their Schoolemen I am sure *Scotus, Petrus de Aliaco, Occam, Thomas Aquinas, Durand,* and others wonderfully haue iarred about this matter, and as yet I cannot finde they are fully agreed. In the meane time therfore whiles they be, they should in all reason be better aduised what they doe. But to let these reasons alone, who can or may thinke that it can stand with Christes saying, *Iohn. 4. 24. God is a spirit, and they that worship him must worship him in spirit and trueth*, that they should nowe thus worship a wafer cake in shew and tast for verie Christ? I am truely perswaded that there hath beene no one thing that hath more hardned the hearts eyther of Turkes or Iewes from becomming Christians, then to heare and see as they doe, these men thus to worship these wafer Christes of theirs; who yet would be accounted

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the onely good Christians. And it is certaine euen for this the heathen Philosopher and Phisition *Auerois*, (though he by trauelling and reading was acquainted with wonderfull many foolish & fond kindes of Idolatrie) liuing and florishing about the yeare of Christ 1100. iudged Christians to be the most foolish Idolaters in the world. And without all doubt this hath beene a verie God *Mauzim*, that is, of power and riches to them. For the people beeing perswaded that their priests can turne so quickly a poore wafer into Christ their Sauiour, and that they can at their pleasure offer him vnto his Father for their soules health both whiles they are aliue and when they are dead they haue not cared what honour and riches they haue bestowed vpon them. And therefore not vnfitlie may that of *Daniell* be as well verified of them euen for this, as of them of whome he spoke most properlie and litterally, *That they honour the God Mauzim, a God whom their Fathers knew not*, *Dan.* 11. 38. And yet behold if we goe on but a little further, more iniquitie and impietie in their Masse then all these. For therein they haue quite contrarie to Christes institution, by absurdlie taking

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That they minister it but in one kinde.

it to be a sacrament of Christes life, and so of his bodie and bloode now togither in his manhood in heaue̅, (whereas he left it to be a sacrament of his death, and so of the sundring therby of the one from the other, as I haue shewed,) and by a new deuise of Concomitance, that is of the going of his bodie & blood now alwaies together, robd the common people of the one half of the Sacrament, denying the̅ the cup, & telling them that in taking the hoast, they take al; for his body & blood are & goe now togither. But if it were thus, why do they themselues take both; or would they haue vs to think it needful for the̅ to eat him once vnder the form of bread, & after to drink him againe vnder the forme of wine, & that the one is inough for the people? Euident it is in the words of the institution, and by the practise therof in *Pauls* time, 1. *Cor.* 11. that al were as expresly cõmanded to drinke of the cup, as to eate of the other. But Christ being the wisedome of the Father, had not so much wisdom & forecast as these men belike, to foresee that his body & blood go togither, & therfore for lacke of foresight he ordained a superfluous thing. What an intollerable pride and presumption is this that dust and ashes, and sinnefull man shall

ſhall thus vndertake to alter & to controule the ordinance of our Lord and ſauiour? Before the Councel of Conſtance, which was in the yeare, 1414. we finde not the adminiſtring of this Sacrament vnder both kindes, generally and publiklie forbid the common communicant. And in the councell of Baſil about ſome 16. yeares after, for all that, it was permitted to the Boemians againe. *De conſecratione diſt. 2. Gratian* alleages a decree of *Gelaſius* a Biſhop of *Rome* a thouſand yeares agoe, to binde all men to receiue in both kinds, ſaying; either let him that receiueth receiue both, or neither, becauſe the diuiſion of one miſterie cannot be without ſacriledge. By this let them that hold their Popes ſolmne ſentences for Oracles, learne what manner of perſons now their Popes and prieſtes in this point are become, that now openly profeſſe and practiſe the contrary hereunto. And becauſe they haue alſo in their Maſſes (as they ſay) ſo often conſecration, and yet none receiue but the prieſt himſelfe for the moſt parte: what ſhift will they make with that, that we find in the ſame diſtinction *Cap. Peracta*: alleadged there, as the ſolemne ſentence of Pope *Calixt* (in the yeare 223. or thereabouts

That their prieſts take it alone.

That they minister it but in one kinde.

it to be a sacrament of Christes life, and so of his bodie and bloode now togither in his manhood in heauē, (whereas he left it to be a sacrament of his death, and so of the sundring therby of the one from the other, as I haue shewed,) and by a new deuise of Concomitance, that is of the going of his bodie & blood now alwaies together, robd the common people of the one half of the Sacrament, denying thē the cup, & telling them that in taking the hoast, they take al; for his body & blood are & goe now togither. But if it were thus, why do they themselues take both; or would they haue vs to think it needful for thē to eat him once vnder the form of bread, & after to drink him againe vnder the forme of wine, & that the one is inough for the people? Euident it is in the words of the institution, and by the practise therof in *Pauls* time, 1. *Cor.* 11. that al were as expresly cōmanded to drinke of the cup, as to eate of the other. But Christ being the wisedome of the Father, had not so much wisdom & forecast as these men belike, to foresee that his body & blood go togither, & therfore for lacke of foresight he ordained a superfluous thing. What an intollerable pride and presumption is this that dust and ashes, and sinnefull man

shall

ſhall thus vndertake to alter & to controule the ordinance of our Lord and ſauiour? Before the Councel of Conſtance, which was in the yeare, 1414. we finde not the adminiſtring of this Sacrament vnder both kindes, generally and publiklie forbid the common communicant. And in the councell of Baſil about ſome 16. yeares after, for all that, it was permitted to the Boemians againe. *De conſecratione diſt.* 2. *Gratian* alleages a decree of *Gelaſius* a Biſhop of *Rome* a thouſand yeares agoe, to binde all men to receiue in both kinds, ſaying; either let him that receiueth receiue both, or neither, becauſe the diuiſion of one miſterie cannot be without ſacriledge. By this let them that hold their Popes ſolmne ſentences for Oracles, learne what manner of perſons now their Popes and prieſtes in this point are become, that now openly profeſſe and practiſe the contrary hereunto. And becauſe they haue alſo in their Maſſes (as they ſay) ſo often conſecration, and yet none receiue but the prieſt himſelfe for the moſt parte: what ſhift will they make with that, that we find in the ſame diſtinction *Cap. Peracta:* alleadged there, as the ſolemne ſentence of Pope *Calixt* (in the yeare 223. or thereabouts

That their prieſts take it alone.

aboute, consecration being done (saith he) all that will not be shut from the Church should communicate; for so the Apostles taught, and the fashion of the Romane Church was. Loe heere is both a Popes decree, and that grounded both vpon the Apostles practise and the ancient Romane Churches also, flatly against the practise of the Romane Church that now is. And in verie deed no man can reade that which Saint *Paule* hath written of this matter 1. *Cor.* 11. but he must needs most plainly see that it was then the Apostles practise not onely to administer it in both kindes, but also openly in the assemblies, and to al that could and would trie and examine themselues: and this man beeing Bishoppe of Rome was not ignorant what the fashion of the ancient Romane Church had bene. Wherefore as in many other thinges so in this it appeares for all their great bragges and countenance of antiquitie, that the Romane Church that now is, is become an *Apostata* and runnagate from the ancient Apostolique Romane Church indeed. Al these abhominations & a number moe in their Masse, which here without too much tediousnesse I cannot stande vpon they are so manie, arise & grow from their

Lastly their Cõsubstantiation is confuted.

ſpeciall minion and paragon Tranſubſtantiation: and therefore vntill her braines be daſht out there will neuer be any hoe of their fooliſhneſſe and madneſſe in this maſſe and Chaos of confuſion of theirs. They would beare the world in hand that ſhe is moſt ancient and yet indeede and trueth how long ſoeuer before they were in conceiuing of her, yet ſhe was neuer growne ripe to the birth or borne before *Innocent* the thirdes time. For neuer before the Laterane councell, which was in his time and in the yeere 1211. (as I haue ſaid before,) was this decreed to be a Catholike trueth amongſt themſelues. And this their owne greate Doctor and Biſhop *Tonſtall* in a booke of his written of this matter confeſſeth adding, that perhaps it had beene better to haue left the manner how Chriſt becommeth preſent in this Sacrament, as it was before that councell. Now before this, the Greeke Church was departed from the Church of Rome, and therefore this was rather the decree of a priuate and particular conuenticle then of the vniuerſall Church of God; and therefore not onely wee, but ſtill vnto this day the Greekes reiect both this councell and decree, though I know much tempering

hath

hath beene with them since to the contrary. *Scotus* is not onelie of the same minde with *Tonstall*, but if you reade him, *dist.* 11, *quæst.* 3. vpon the 48. booke of Sentences, you shall not only finde, that he bringeth a number of obiections against this, which he neuer answereth to anie purpose, but also that in the end, he setting downe his sole determination for it, that yet most plainely he confesseth, that the principall ground of interpreting Christes wordes by transubstantiation, is this, that *de sacramentis tenendum est sicut tenet sancta Ecclesia Romana*: of sacraments, we must hold as the holy Romaine Church holdeth. For the which axiome, or rule, in so weightie a matter, in his next wordes he shewes, that the best grounde he had, was an Extrauagant, *de hæreticis*, *Cap. ad abolendam*, wherein some such things be determined, by a fauorite of the same. Which is as good euidence, as if we shoulde aske a theeues fellow, whether he be a theife, if not worse. *Gabriell Biell* another great Doctor of theirs, writing vpon the Canon of the Masse, confesseth that it is not expressed in the Canon of the Bible, whether by transubstantiation,

or consubstantiation, the bodie of Christ be there. And *Iohn Fisher* a bishop and martyr of theirs, as they count him, writing against *Luthers* booke of the captiuitie of *Babilon*, thinketh that euerye man vnderstandeth that the certaintie of that matter dependes not so much of the Gospell, as it doth vpon the vse, tradition, and custome of the Church. And more truely and easilye in show, if it had pleased the Church, might those wordes of Christ otherwise haue beene expounded, (saith *Scotus* in the foresaide place). These things laide togither and conferred with that saying of Christ, *They worshippe me in vaine, teaching for doctrines mens precepts Math.* 15. 9. and with *Peter*, 1. *Epist.* 1. *Cap.* 14. *Vers.* 18. where he telles all them, to whome he wrote that generall Epistle, *that Christ had redeemed them from the vaine conuersation which they had receiued by the traditions of the Fathers*: we shall soone see that it is noe rocke whereupon they builde this their transubstantiation, but a very sand and a rotten foundation. Yet because they are so confident in this matter as they are, I will not leaue them thus. Will

you

you then know the first author that gaue them any inkling or grounde of inuention heereof. Truely it was not *Marke* the Euangelist nor any such: but yet vnlesse I be much deceiued, one *Marke* markt them out the way the first of all others to finde it out. This *Marke* that I speake of, was a famous Magitian and a damnable filthie heresiarque of the brood of *Valentinians*, a verie ancient one (I must needs confesse.) For I finde that he liued in the time of the Emperor *Antoninus Pius* which was but 150. yeares after Christ. Of this wretch writeth *Epiphanius* in his 34. heresie, proouing that which he saith out of *Irenaus* his 9. chapter against the heresies of the Valentinians, where indeed it is so testified of him, that when by his enchantment or inkling he had caused a cup of white wine to beare the colour of blood, that the he made his fellowes beleeue that by his inuocation ouer it, it was so transubstantiated into blood, that so by his meanes it might be thought that the grace that is *super vniuersa* that is, ouer all, had instilled *sanguinem suum in illud poculum*, his bloode into that cup: by which meanes when he had made them in admiration of him and so desirous to drinke thereof, he gaue them (as it

now is

is there noted) with greate ſolemnitie of wordes, and ſo wonderfully bewitched many. And the rather was I led and am thus to thinke, becauſe the ſame *Irenæus* in the 8. chapter of the ſaid booke (ſecretly directed as I take it by the ſpirit of prophecie) ſaid that he was *verè præcurſor Antichriſti*, that is, truely Antichriſtes forerunner. If therefore the former nouitie of their tranſubſtantiation pleaſe them not, let them hence fetch the petigree therof, and ſo let *Marcus* be the firſt conceiuer of it, and *Innocentius* he that bore and brought it forth. Or if this be not to their mindes, I will confeſſe that it may be that they learned it of the heathen, who as they imagined with certaine words & geſtures could call downe their *Hecate*, *Iupiter*, and *Elicius* as oft as they liſt. For neuer made or at this day maketh any heathen man more adoe then they about this buſineſſe, about the moſt idolatrous toy of ſuperſtition that euer they went about. For the wordes muſt be pronounced with one breath, and they vſe ſuch croſſing ſuch bending and bowing, breathing and haling of the wordes to the elementes, as they make themſelues verie ridiculous to any that are wiſe that ſee them & marke

their doings. No iugler nor ſycophant vpon a ſtage are more full of fond and trifling actions and geſtures then a Prieſt at Maſſe, and all to effect this their tranſubſtantiation. Who can be perſwaded that the Lord of heauen and earth that delighteth in no vanitie, but altogether in ſinceritie and ſimplicitie, can take delight in this geare? Whiles they haue beene ſo buſie to eſtabliſh the credite of this their deuiſe by fonde tales of diuerſe miracles ſhowed heere and there, and I cannot tell where, it had beene more needefull for them to haue laboured firſt to agree amongeſt themſelues about the matter, and to cleare the doubtes that they haue moued themſelues by occaſion thereof. But this hitherto they haue founde ſo comberſome a thing to doe, that I dare be bolde to ſay by that which I haue red and coulde ſet downe thereof, the varieties of their opinions and intricate doubtes heereupon moued by themſelues, and vnanſwered and vnſatiſfied as yet, would require a longer time than I haue yet ſpent ſince I began to talke of this Sacrament, to ſet them downe in. Yea though they vſe and like the word Tranſubſtantiation neuer ſo well, yet

though

though they know that both by the words of the inſtitution, and by *Saint Paules* ſpeaches had thereof, 1.*Cor.* 10.11. and by the teſtimonies with one conſent of all the ancient Fathers, as we haue often ſhewed them, Chriſt called vndoubtedly the bread which he brake and gaue, his bodie broken; and the wine in the cup his bloodſhed, they cannot yet be brought to tell vs or to agree amongſt themſelues, what it is that ſhould be or is heere tranſubſtantiated and conuerted into his body. Nay in trueth they dare not ſay that eyther bread or wine or any thing elſe are the thinges: and yet we muſt yealde to a tranſubſtantiation though no man yet could or would tell vs, and ſtand to it when he hath done, whereof it is. Howſoeuer, eyther they muſt ſay it is of ſome thing, or not: if of any thing, then they know that therupon it will follow that of that thing, whatſoeuer it be, here Chriſts bodie is made; which is abſurd they themſelues ſeeme to thinke; & to ſay nothing is turned or tranſubſtantiated into it, is quite to looſe their cauſe. In very deed they are inforced to ſee, that if they ſhould once by the demõſtratiue particle This, that Chriſt vſed, vnderſtand the bread & wine, that then it would moſt cleerly follow that

there is a Trope or figure in the ſpeech of Chriſt, or that elſe they muſt confeſſe bread and wine to be turned into the bodie and blood of Chriſt, and therefore to ſhune both theſe ſtraites they cannot tell what to vnderſtand by it, and ſo are at their wittes end. By that which they ſay and doe they yet are reſolute that they cō-uey and banniſh away the ſubſtances of bread and wine, and leaue nothing but the bare accidents thereof, vnder which they hold luſtilie Chriſt to be fleſh, blood & bone. And therefore they ſing merilie in their Hymne or Carrol vpon *Corpus Chriſti* day, *Sub diuerſis ſpeciebus, ſignis tantùm & non rebus, latent res eximiæ, caro, cibus, ſanguis, potus, manet homo Chriſtus totus, ſub vtraque ſpecie: a ſumente non conciſus, non confractus, nec diuiſus integer accipitur, &c.* that is, Vnder diuerſe kinds, ſignes onely and not thinges, moſt excellent thinges lie hid, fleſh, meate, bloode, drinke, yea whole Chriſt abideth vnder eyther kinde: of the taker not bruiſed not broken, nor deuided but whole is he taken. But for all this their ſturre it ſhould ſeeme yet that nowe they are perſwaded they haue him rather by banniſhing of bread and wine (though they cannot tell eyther

eyther how, whither, or into what,) then by tranſubſtantiation of breade and wine thereinto or of anything elſe. Howſoeuer it were or bee, that there ſhould remaine nothing but the bare accidentes or outward formes of bread and wine that is inough vtterly to ouerthrow the nature of the Sacrament. For in Sacramentes alwaies there muſt bee an Analogie betwixt the ſignes and the thinges ſignified, which cannot be betwixt bare accidents of bread and wine, (for that they alone feede not at all) and the bodie and blood of Chriſt which are our foode to eternall life: and therfore to aboliſh or abandon by what meanes ſoeuer bread & wine, is to deſtroy quite the nature of the Sacrament. That the verie ſubſtances thereof remaine for all their prating, when they haue vſed all their art & the trickes therof they can, both Scripture, Fathers, and reaſon make it moſt euident. For in the wordes of the inſtitution, ſcanne and marke them wel who liſt, it is moſt cleare that Chriſt tooke verie bread and wine, and that he both gaue that which he tooke and that they tooke the ſame and no other, though by his inſtitution now chaunged in name, vſe, and eſtimation as I haue ſaid. And therefore

Paule retaineth the name of the bread and cup ſtill, euen when they come to be eaten and drunken vpon, 1.*Cor.* 11.26. and Chriſt calles it the fruite of the vine tree, and that after he had deliuered it, and they had drunken therof. *Mar.* 14.25. And in all other Sacramentes as we haue hearde, though the like phraſe of ſpeach haue bene vſed, yet alwaies haue they beene full and forcible *S*acramentes to offer, to deliuer, and to ſeale the deliuerie of the inwarde grace thereby intended to the right receiuers, without any ſuch aboliſhing or tranſubſtantiating of the outwarde elements thereinto, as is heere imagined. And if Chriſt had had anie ſuch purpoſe, it had ſure beene as eaſie a matter with him to haue vttered his minde in and by wordes ſounding plainely that he ment to effect ſome ſuch thing (as by ſaying, this is turned into my bodie, or let this be tranſubſtantiated thereinto, or let the ſubſtance of this ceaſe, and in the romph thereof let my bodie come and bee) as onely to haue ſaide affirmatiuelie that it was his bodie. But hauing but ſaide ſo, it is moſt certaine it was ſome certaine thing that he affirmed to be ſo: for he would neuer call bare nothing or an *indi-*

uiduum

viduum vagum, an vncertaine thing, (as *Gardiner* holds he ment by This) his bodie. And therefore wil they nil they, by Christs words interpreted as they doe, eyther we muſt haue Christes bodie, which once was of the nature of the Virgin his Mother (that ſo he might be that ſeede of the woman to treade downe the ſerpentes head, and in whome all the nations of the world ſhoulde be bleſſed) whenſoeuer any of their prieſtes therby intend to conſecrate (as they ſpeake) made of a wafer againe; or at leaſt now growne to be ſuch an one as that it can lie hid vnder the forme thereof, the ſubſtance of breade beeing gone to giue it romph. But once againe I muſt tel them that the words of Chriſt are ſo farre from ſounding any ſuch thing, as that if they ſhould be taken litterally as they ſound, they rather ſhew that his bodie and blood were become bread & wine or turned thereinto, then the contrary. For when *Moſes* rod was turned into a ſerpent, or when *Lots* wife was turned into a pillar of ſalt, if one ſhoulde haue ſaide of the one that it was *Moſes* rod, or of the other that it was *Lots* wife, woulde anie thereby haue vnderſtoode that he mente that the ſerpent was tranſubſtantiated into the

rod or the pillar of ſalt into *Lots* wife, nay would not the verie ſounde of the wordes moſt plainly lead any man rather to vnderſtand that his meaning was to ſhew *Moſes* rod was turned into the ſerpent, and *Lots* wife into the pillar of ſalt? Wherefore they haue not onely no ground in the Scriptures for this their opinion, but not onely other ſcriptures but the verie words of the inſtitution are directly againſt them. And the ancient Fathers are plaine that though Chriſt called breade and wine his bodie broken and his blood ſhed, that yet neyther by tranſubſtantion nor anie way elſe the ſubſtances thereof are gone. *Theodoret* both in his firſt Dialogue & ſecond alſo, though moſt plainely (as I haue noted alreadie) he confeſſe that Chriſt honored bread and wine with the names of his bodie and blood, moſt flatly ſaith that yet he changed not their natures but added grace to nature, and that the myſticall ſignes after ſanctification (as he pleaſeth to ſpeake) goe not from their nature, figure or forme. And *Gelaſius* againſt *Eutiches* writeth directly that in the *Euchariſt* the nature of bread and wine ceaſe not. *Ambroſe* alſo, as *Gratian* alledgeth him *De conſecr. diſt. 2. cap. p.*[illegible]*vis*, writing *de ſacramentis* of the Sacra-

Sacraments, noteth that in this Sacrament the word of Christ is so powerfull, *vt sint quæ erant, & in aliud commutentur*, that they remaine that which they were before, and yet are turned into another thing. And if we would know in what sense and sort they are chaunged into another thing remaining also still the same that they were before, the same *Gratian* a little before in the chapter *quia corpus*, teacheth vs to learne that of our selues by the chaunge that we finde in our selues by regeneration, and that out of *Eusebius Emissenus*; which as he noteth and we all know is true not at all in respect of outward substance (for that is the same in vs when we are regenerate that it was before) but onelie of inward grace and qualitie, which is that which I call heere in this Sacrament an alteration of the outward elementes in name vse and estimation. *Bertram* in a set treatise written of this matter as it is thought in *Carolus Calunus* time, by manie argumentes proues bread and wine still to remaine. And *Elfricke* about the yeare 996. (as *Fox* noteth) in two Saxon Epistles, which to that ende he recordes, therein taught bread and wine heere no otherwise to be the bodie and bloode of Christ, then

then Manna and the water of the roeke in the wildernes were Chriſt, which all men knowe they were but by repreſentation and ſignification, and not really; for that then Chriſt was not become man. And the ſame man, as maiſter *Pox* noteth, tranſlated a ſermon out of Latine into the Saxon tongue (which he inſertes wholly in his ſtory alſo) by him then appointed to be red on Eaſter day to the Saxons inhabiting then this land; which who ſo readeth ſhal finde that it contains much direct matter & proofe, both againſt tranſubſtantiation, and groſſe reall preſence built thereupon. In *Bedes* time alſo, who died about the yeare 734. the ſame doctrine was continued heere and elſewhere, as it appeareth by that which he hath written vpon the inſtitution, as it is ſet downe by *Luke* 22. where he ſhewes (as I haue noted before) not onely the likelyhoode of the vſe of bread and wine in nouriſhing and cheering our bodies, to be the cauſe they beare the names of the bodie and blood of Chriſt, which ſemblablie nouriſh and feede our ſoules: but alſo he ſo ſpeaketh and writeth thereof, that yet he ſhewes he tooke them to be bread and wine ſtill. And as by this

you

you may ſee then that both *Scriptures* and Fathers are againſt them herein, ſo queſtionles is all ſound reaſon, moſt ſtronglye: which as long as it is not controwled or croſt, either by the doctrine of faith, or good manners taught in the *Scriptures*, is worth the liſtening vnto. Now reaſon and all our ſences, and the experience that we haue had and may haue of the ſowreing of the wine, of the mouling and corrupting of the hoaſts, ſo that wormes may and haue bred thereof, and that Dogges, Battes, Rattes, and Miſe, and ſo not onely vnbeleeuers can feede thereof, are moſt ſure euidence vnto vs, that for all their great brags to the contrary, with all their croſſing, whiſpering, breathing, becking and doucking, and demure pronuncing of the words, they cānot neither once remoue the ſubſtances of bread and wine away, nor bring Chriſtes bodie or blood into the romphs thereof. For neither can theſe things that I haue ſpoken of, all or any of thē be incident to bare accidents, neither yet to the moſt precious body & blood of Chriſt Ieſus God and man. For who knoweth not that bare accidents are not, nor can be ſubiectes of ſuch accidents as theſe bee? Neither can they

they be matter to nourish and feed eyther man or beast withal, or to breede any such thinges vpon. And howsoeuer these men can finde in their heartes to grant that the bodie of the Christ whom they serue may be subiect to all these thinges, sure I am the bodie of the true Christ (that the saying of the *Psalmist* might be verified therof, *Thou wilt not suffer thy holie one to see corruption, Psal.* 16. 10.) could not possiblie be helde of death vntill it rotte: and therefore much lesse will the heauenly Father now that it is glorified, let it be eyther meat for such filthie vermin or for the mouthes of wicked men, or to be subiect to putrefaction that wormes shal breede theron. But I knowe though some of them haue not beene ashamed to saie that he can and may be eaten of such beastes as well as of such men (whereof none of them now doubt;) yet generally they say when such thinges fall out with the outward elements as I haue spoken of, then Christ by his almightie power conueyeth himselfe away, and lets the olde substances come againe and ioyne themselues with their accidentes. In the meane time then I would the best studied of them in this point could eyther tell vs what was becomde

comde in the meane time of the ſubſtan-
ces, or how their accidentes were kept or
vnderpropt without ſubſtances, and ſo ſub-
iectes to be in. And if it were granted
then that Chriſt to exempt and to preſerue
his bodie from theſe inconueniences re-
moues it away before any of theſe can fal
out vnto it, yet then they graunt that the
beſt ſhift that their popiſh Chriſt hath in
this caſe is to runne away or to giue place.
Such a Chriſt may become ſuch kinde of
Chriſtians; but ſurely the wiſe hearted
Chriſtians would be loth to truſt to ſuch a
Chriſt for their ſaluation whoſe beſt ſhift
is thus to flie that a Mouſe eate him not;
and I would aduiſe them not to truſt them-
ſelues too much to ſuch a daſtardly Chriſt.
I would thinke that they ſhould & would
rather hold that he driues all theſe away,
then that indeede he ſhould be driuen a-
way of any of them: and that therefore
when any ſuch thing ſeemeth to fall out
otherwiſe, eyther the prieſt conſecrated
not well, and ſo failed and came ſhort of
tranſubſtantiation, or that the ſences are
deceiued in thinking any ſuch thing to haue
happened. But ſeeing they like better to
prouide for their Chriſt by his ſuddaine
departure, I would haue them to tell mee,
whither

whether they worke a greater miracle in transubstantiating breade and wine into him, or these kinde of cattell in trasubstantiating him againe into the old bread and wine; And I would be glad once to here a substantiall reason, why Christs wordes should not, or did not proue as powerfull to driue the accidents away as the substance, or why they beleeuing, notwithstanding Christs plaine wordes, that accidents of bread and wine remaine, because the senses telles them so, they should not, or will not beleeue the same senses, as plainly assuring them that the substances themselues also remaine, that therefore they are there also. But what should I trouble my selfe by reason and sense to confute them, which as it should seeme haue herein, for the maintenance of their owne wilful conceit, pride, pompe & cõmoditie, lost both sense, reason, and religion. Notwithstanding to all such as haue these, I trust I haue said sufficient, to make not onely the verity of our owne doctrine, touching this Sacrament, sufficiently to appeare, but also to the full displaying & disgrasing for euer with such of the vanity of both these our aduersaries herein. Wherefore to returne to my text, and so to goe on againe

therewith,

therewith, I hope yet by this that I haue ſaide of this matter, you now plainly perceiue, that notwithſtanding the doctrine and vſe of this *Sacrament*, the vnion and communion that we muſt ſeeke to haue with Chriſt, though it be true & reall in reſpect of him and vs, the perſons & things to be vnited; that yet it is not groſſe & carnall, to be attained vnto by the inſtruments or members of our bodie at all, as theſe our aduerſaries teach: but that by the worde & *Sacraments*, God offers him vnto vs, and by his *Spirit* communicateth him vnto vs, after a ſpirituall and miſticall manner, and that we by faith wrought and nouriſhed in vs by this his Spirit and meanes, feed vpon to our euerlaſting ſaluation.

Touching which faith, which thus I haue made as it were the hand & mouth of our ſoule to take Chriſt offered vnto vs in the word & *Sacraments* withall, at the hand of God his ſpirit; let it be remembred once againe, that Chriſt here in my text, calling for it, to drinke him by, ſaith not ſimply, *he that beleeueth in mee*, but with this addition, *as ſaith the Scripture*. Wherby let vs, to conclude this point withall, learne that in this caſe, it is not inough to beleeue as we liſt, nor as this man or that, this company or that teach vs alwayes: Yea that we neuer beleeue

Concluſion of the commandement.

beleeue aright to this purpose vntill we beleeue in Christ as the canonicall Scriptures teach vs. All which (as I haue before sufficiently shewed) lay him still before vs to be beleeued in as our sole and onely meritorious cause of our saluation; with whom we may neither ioyne any other person or thing. And so stedfast also our confidence of saluation these teach vs ought to be in him, that thereby we may say, *We haue peace with God through him, and such accesse to Gods grace, as that we stand therin and reioyce vnder hope which shall neuer be confounded. Rom. 5. vers. 1. 2. 3. &c.* In so much that hauing reckoned vp all thinges that are most likely to doe it, yet with *Paule* all that haue this faith may boldly and triumphantly say, *That nothing shall seperate them from the loue of God which is in Christ Iesus.* In any case therefore by the meanes that he hath appointed for that purpose (which I haue now also laide before you) let vs striue to attaine to this faith and to nourish it when we haue once got it. For this is it that ioyneth Christ and vs together, and so fully possesseth vs of him and all the treasured graces and mercies of God prouided for mens saluation in him, that therefore it bringeth vnto vs the peace

that

that passeth all vnderstanding, *Phil. 4, 7.* and the ioy that none can euer take from vs. *Iohn.* 16. 22. We haue the word of God and that written, outwardly sealed in the Sacramentes, and thereby, by his spirit also inwardly offering to seale & sealing the same vnto our hearts & consciences, that God the Father in and by his sonne Christ Iesus, by the mightie working of the holie Ghost both can and will saue vs. Whatsoeuer therefore papistes prate to the contrarie, let vs most firmly and constantlie thus beleeue, and not once dare call the trueth of God, thus many waies confirmed vnto vs, once into question. But then let vs neuer forget that golden saying of *Cyprian*, *De duplici martirio, Non credit in Deum, qui non in eo solo collocat totius suæ salutis fiduciam:* that is, He beleeues not in God at all, that placeth not the whole confidence of his saluation in him alone. And the rather for that thus to doe our Creedes, our Baptisme and all the scriptures teach vs. Let vs not therefore by the example or doctrine of Papistes, be drawne from hence to put our confidence, as they doe, both in a number of persons and things that are not God. For that were vndoubtedly (howsoeuer they would perswade men to the contrary) no

better than to become plaine reuolters and apostataes from the ancient sound Catholicke faith, which all these most plainely teach and binde vs vnto, and in deede to set vp vnto our selues a new Christ of our owne deuising, with whom none of these euer acquainted vs. Wherefore as in these respectes I would wish that we tooke heed of the leauen of the popish faith, as of the verie baine & poyson of our soules; so also beware we of their kinde of faith in the vse of the Sacrament of the body & bloode of Christ. For as you may perceiue by that which I haue said already of that matter, the faith that they most call for in that businesse is, a beleeuing that Christes very body & blood are really there vnder the formes of bread & wine, & so be taken in & by the bodily mouth of euery receiuer, quite contrarie both to the true sence of the Scriptures in that behalf, & to the nature of Christ. These things thus finished and concluded, it remaineth now that we proceede in our text: wherein we haue yet to consider of the promise therin made by Christ to all those and to none but to those that by right knowing him, and beleeuing in him, come vnto him, and drinke of him.

This promiſe he vttereth and expreſſeth in theſe wordes as you haue hearde, *out of his belly ſhall flowe riuers of water of life*: whereunto if we referre theſe wordes, *as ſaith the Scripture*, (as many interpreters both olde and newe doe,) then they teach vs to vnderſtand this promiſe, as the Scripture teacheth vs ellewhere, and not otherwiſe. And ſeeing Chriſt hath vttered the promiſe in ſuch a metaphoricall phraſe as hee hath, it may verie well be that of very purpoſe he placed thoſe wordes as he did, not onely to teach vs as we haue heard alreadie, that we come vnto him and drinke of him, by ſound knowledge and right faith as the Scriptures ſhew vs; but alſo plainelie to inſtruct vs, that in ſo doing we muſt looke to haue the wordes of this promiſe fulfilled vnto vs, not in any groſſe or literall ſence, but onelie in ſuch ſpirituall manner and ſorte, as the Scriptures themſelues in other places declare. Heereby then to beginne withall, Chriſt hath giuen vs this moſte notable and profitable rule, that it is a moſte ſounde way, rightlie to expounde Scriptures, and ſo rightlie to vnderſtande them, to The promiſe.

conferre *Scripture* with *Scripture*, and to admit no ſence of figuratiue and darke phraſes and ſpeaches in the ſame, but that which may & doth ſtand with other more plaine places, which in Gods wiſedom and prouidence euen of purpoſe elſewhere are ſet downe therein, that they may be as a key to let vs into the right ſence of the harde: than which rule (howſoeuer nowe a daies our aduerſaries would perſwade they haue founde a better, namely to make the current practiſe of their Church; which when they haue braued of Doctors and Counceiles neuer ſo much, is indeede onely the verie pleaſure & mutable fanſie of their Popes) the ancient Fathers haue eſteemed and followed this as the beſt and ſaifeſt. As it is euident in *Auguſtine*, *De doctrina Chriſtiana*, *Lib.* 3. 2. 6. where he defineth that to be alwaies the ſence of the harde place, which is taught in plainer; and that no ſence is to be receiued to be the ſence of any, which cannot be proued ſo to be out of other places. Of the ſame minde *Hierome* ſhowes himſelfe to haue beene in his 19. Homilie vpon *Eſay*, noting that therefore it is the faſhion of the ſcriptures after hard things to ioyne other that

be plaine. *Origen* also in his first Homilie of *Hieremie*, and *Chrysostome* in diuers places, namely writing of the holy Ghost, and in his 12. Homilie vpon *Genesis*, are most pregnant in this point; the one rejecting all sences and interpretations as of no credit without warrant from other scriptures, and the other affirming plainely that the scriptures so expounde themselues that they suffer not the Reader to erre. Whereupon no man, no not amongst vs, is more earnest to vrge all sortes of men to read the scriptures, than *Chrysostome*, as any man may see in his 9. Homilie vpon the *Colossians*, & in his third vpon *Matthew*. Let vs therefore in this case take triall of this rule, that so we may learne what we are to vnderstande by these riuers of water, heere spoken of and promised. And for as much as when these wordes were first vttered by Christ, then the Canonicall scriptures onely of the olde Testament were written, it shalbe most fit to looke into them for this purpose. Wherein to this end verie pertinent it is, that the blessed man (which doubtlesse he is that commeth vnto Christ, and drinketh of him aright) is described in the first Psalme to be *like a tree planted by the riuers*

of waters that will bring forth his fruite in due ſeaſon, and whoſe leafe ſhall not fade, but whatſoeuer he doth it ſhall proſper, Verſ.3. But that in the fiue and fiftie of the propheſie of *Eſay. verſ. 1. &c.* in my iudgement, and in my opinion beſt agreeth with this and appertaineth hereunto. For there, after that the thirſty are ſolemnly (as it were) by way of proclamation, called and allured *to come to the waters, and ſo freely, being come, to drinke wine and to eate milke and that which was fatte and good*; a promiſe is made them if they would ſo do, *that they ſhould liue and enioy the ſure mercies of Dauid*. That alſo, *Eſay. 59. 20. 21.* may well be as a Commentarie vpon this, where after that it is ſaid that *the redeemer ſhall come vnto Sion*, it is ſaide, that *this couenant ſhalbe made with them that turne from iniquitie in Iacob, that his ſpirite and word ſhoulde neuer departe from them, nor from their ſeede after them*: which couenante or promiſe is more fully opened, *Ieremie. 31. 33. 34.* vnto which time of the comming of the Meſſiah, and the performance of this promiſe then, *Ioell* hauing an eye, he bringeth in GOD promiſing then, *that he woulde poure*

out his ſpirite vpon all ſortes, olde and yong, men and women, *Cap.* 2. *verſ.* 28. whereunto in my opinion it ſeemeth that *Iohn* thought that Chriſt had relation in this promiſe-making heere, in that in plaine termes he telleth vs that *this he ſpake of the Spirite, which they ſhould receiue that beleeued in him: for* (ſaith he) *the holy Ghoſt was not yet, bycauſe that Ieſus was not yet glorified*. This therefore is euen ſufficient to teach vs in what ſence the ſcripture woulde haue vs to vnderſtand, that *riuers of waters of life ſhall flowe out of the bellies of ſuch as will come vnto him, drinke of him and beleeue in him*, as we haue heard; namely euen of the plentifull giftes and graces of the ſpirite, that vndoubtedly he woulde beſtowe and continue in ſuch. And let it not ſeeme ſtrange vnto any man thus to heare the ſpirite of God watering and moyſtening the houſe of God, and waſhing and ſoftning the heartes of thoſe that be in neede therof compared vnto waters: for it is very vſuall in the ſcriptures. For not onely, *Pſal.* 1. 3. *& Eſay.* 55. 1. *&c.* as I haue noted before, by riuers of water & waters we cã vnderſtãd nothing ſo fitly as the moſt plentifull & rich graces of God in Chriſt:

but also elsewhere often, both in the olde Testament and in the new, the same or like speeches are vsed, whereby we can vnderstand nothing else. For after that God, to perswade *Iacob* not to feare, had said, *I will powre water vpon the thirstie, and flouds vpon the drie ground*, to make it plaine that he vnderstoode nothing else thereby, immmediatly he addeth, *I will powre out my spirite vpon thy seede and my blessing vpon thy buddes, and they shall growe as amongest the grasse, and as the willowes by the riuers of waters: Esay.* 44. 2. 3. 4. And what else could or did *Ezechiell* vnderstande, *Cap.* 47. 1. *&c. by the vision of waters flowing out of the Lordes house, in such a plentifull manner that they were first ancle deepe, then thigh deepe, then vnpassageable: on euerie side whereof growe all fruitfull trees, whose leafe shoulde not fall, and that monethly should bring forth fruite, and that wholesome and medicinable?* And we beleeuing as we doe, that the holy Ghost proceedeth from the Father and the Sonne (as both the scriptures and all sound confessions of the Catholicke and Christian faith teach) what can we more fitly vnderstand, by that *pure riuer of water of life*

life, cleare as chryſtall, that Iohn ſaw proceeding out of the throne of God, & the Lambe &c. Reuel. 22. *Verſ.* 1. than the holy Ghoſt proceeding and flowing from the father and the ſonne, to cheere and to make fruitful the Citizens of the heauenly *Hieruſalem*. And by that *water of life*, which Chriſt taught the woman of *Samaria* to aſke of him, & whereof if a man drinke, he ſaide *he ſhould neuer thirſt againe, for that it ſhould be in him, a well of water, ſpringing vp to euerlaſting life*, noe doubt of it, he vnderſtoode nothing elſe but the Spirit, which he would beſtow vpon all his, to regenerate and ſanctifie them effectually withall. Hereby then you may ſee, not only this interpretation iuſtified, that by riuers of water of life flowing out of the bellies of ſuch as come vnto Chriſt, and rightly make him their owne by drinking of him, we are to vnderſtand the Spirit of God and the plentifull graces thereof, promiſed to the faithfull; but alſo that this is a Metaphore very fit & apt to expreſſe the ſame, or elſe that God woulde neuer haue ſo much delighted therein, as thus by the often vſing it he ſheweth he hath done. Howbeit before we proceede any further to conſider

der of the ground, why this Metaphor ſhould be counted ſo apt, and ſo much to this purpoſe delighted in; we are firſt to vnderſtand that by the belly, frō whence theſe riuers of water of life ſhoulde flowe, is meant the ſoule, heart, and good conſcience by faith purified, in the beleeuers, *Actes* 15. *Ver.* 9. For the end of the commaundement, and ſo the ſhew of all the good fruites of the *Spirit* in Gods children, *commeth from a pure conſcience, and both them from faith vnfained*, as *Paule* teſtifieth 1. *Tim.* 1. *Ver.* 5. The bellie and bowels are no ſeate or fountaine, from whence ſuch things iſſue or flowe. Then whereas *Iohn* ſaith, the holy Ghoſt was not yet, whereof he telleth vs we are to vnderſtande Chriſtes promiſes; we muſt take heede that we vnderſtand not that, as ſpoken of the eſſence or being of the holy Ghoſt, leaſt we fall into the heriſie of the *Macedonians*, who denied the Godheade of the holy Ghoſt: for ſo he hath beene from euerlaſting, according to our catholike faith, God coetarnall and coequall with the Father and the *Sonne*. And therefore the *Pſalmiſt*, ſpeakeing ſo therof, ſaith, *by the word of God were the heauens made, and by the ſpirit of his mouth*

all

all the powers thereof. Pſal. 33. Verſ. 6. And therefore our Creede & Baptiſme binde vs aſwell to beleeue in the holy Ghoſt, as in GOD the Father, or in GOD the Sonne. And when Chriſt was baptized, as *Math.* teſtifieth that *there was a voice heard from Heauen from the Father, This is my welbeloued Sonne, in whome I am well pleaſed*; ſo hee ſaith, that *Iohn Baptiſt ſaw the Spirite of GOD deſcending like a Doue and lighting vpon him. Math. 3. Verſ. 16. & 17. Iohn* therefore muſt be vnderſtood to ſpeake thus, not of the eſſence or being of the holie Ghoſt, but of the giftes and graces thereof, in ſome further meaſure, than as yet, when Chriſt made this promiſe, they had beene ordinarily giuen vnto them that beleeued in him. And I ſaide aduiſedly and of purpoſe thus: for it is moſt cleare and euident that before this, all the Saintes and ſeruantes of GOD, that beleeued in GOD, feared him and beleeued in him, had the Spirit of God and the giftes and graces thereof, in good meaſure, without which they could not haue done ſo as they did, ſo to do; being

being, as it is, the speciall worke of the holy Ghost, as it is knowne well inough to be. And of *Simeon* doe we not reade in plaine termes, before this, that *the holy Ghost was vpon him, and that a reuelation was giuen him of the holy Ghost, that hee should not see death before he had seene the Lord Christ, and that he came by the motion of the Spirit into the Temple, &c. Luke* 2. 25. *&c?* And in deede, by yeelding his reason of his speach as he doth, saying *for Iesus was not yet glorified*, he giueth vs to vnderstand, that his speach is to be but vnderstood, by way of comparison, and not simply. And thus both *August.* in his 32. Tract vpon *Iohn* and *Chrysostome* in his 50. Homile vpon this place before me expound it. For *Augustine* there, after that he had shewed that Christes wordes can neither be vnderstood of the essence of the holy Ghost, which hath beene with the Father from euerlasting, nor yet simply of the giftes thereof, for that many both in the old Testament and new, as there he declareth, had good measure thereof; his determination is, that *modus futurus erat dationis huius qui omnino antea non apparuerat*, that is, that yet there should be a manner of giuing

thereof

thereof, which was neuer ſeene before, whereof this is ſpoken, ſaith hee. And the other in the foreſaide place of his, moſt plainly expoundeth, the Riuers of water of life, *largiorem ſpiritus gratiam*, more large grace of the *Spirit* than was giuen before. And therefore alſo, both of them there ſhewe that by the Belly we are to vnderſtand, the heart and conſcience of the inward man, anſwerable to the inwarde drinke and thirſt ſpoken of here by Chriſt. And ſo often in the olde Teſtament, the Prophets hauing an eye to the wonderfull meaſure of Gods grace and plentifulnes of Gods ſpirit, that ſhould be powred out vpon the Church the Meſſias being come, though in very deede they ſpeake but by compariſon, and ſo of neceſſitie muſt be vnderſtoode (for elſewhere very plainly they ſhewe that the ſpirit of God was in good meaſure vpon them ſelues and vpon others then) yet they vtter the promiſes of God touching his powring out of his *Spirit* then, as though it were a new thing, that hee had neuer done before: as you may ſee and beholde in the 44. of *Eſay*, and in the 2. of *Ioell* in the places before alleaged. And thus alſo muſt Chriſtes owne ſaying, *Iohn* 16. 7. of neceſſitie

ceſſitie be vnderſtoode, *it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you; but if I depart I will ſend him vnto you:* for before that, it appeareth they beleeued in him to whome he ſo ſpake *Iohn.* 6. 69. For there *Peter* in all their names ſaith, *we beleeue and know that thou art the Sonne of the liuing God*, which is a fruite of the Spirit. *Gal.* 5. 22. And before his aſcention and glorification it was, that he breathed vpon them and ſaide, *receiue yee the holie Ghoſt. Iohn.* 20. 22: wherefore, before in ſome meaſure the Comforter was giuen them. Indeede after his aſcention, as we may ſee, he ſhewed himſelfe mindfull of his promiſe to the full, *Act.* 2. in furniſhing them ſo vpon the ſudden, with all giftes meete for their calling, as *that they were filled with the holy Ghoſt, and Spake with other tongues as the Spirit gaue them vtterance*. If any be now deſirous to know why this plentifull and moſt powerfull furniſhing of his with ſuch giftes & graces from aboue, was reſerued to follow as a fruite, effect, and conſequent of his aſcention, and glorification; let him vnderſtand, that in the infinite wiſdome and prouidence of GOD it was, that ſo it

might

might be made manifeſt vnto his Church, to begette in the ſame a ſtronge and liuely hope; that as by his humiliation and abaſemente he had obtained and purchaſed for it eternall redemption, ſo now by his exaltation and aduancemente, he was ſo ſetled at the right hande of his Father, that he was able to poure downe vpon the ſame, all giftes and graces neceſſarie to the effectuall applying and ſealing the ſame thereunto. So that thenceforth none neede doubte but that he hath gone through with the worke of our redemption and ſaluation, and that as heade and huſband ouer his Church, he can and will guide, decke, and furniſh the ſame with all the rich treaſures of the graces of G O D, which dwell and reſt in him as in the fountaine beyonde all meaſure, that of his ouerflowing and infinite fullnes, euery member thereof might receiue inough, to bring it to perfection in him; as moſt notably *Paule* teacheth, *Epheſ. 4. Verſ. 9. &c.* But yet neither Chriſt, nor *Iohn* heere are ſo to bee vnderſtoode, as though this promiſe of Chriſt heere were limited and to bee extended noe further than to thoſe,

vpon

vpon whom after his assention in that extraordinary manner he bestowed his spirite & the giftes thereof, though I cannot but thinke they had an especiall and first eye vnto them, as vnto the first fruites of all the rest that shoulde follow. For doubtles as Christ requireth all, that he spake of before, that thirst to come vnto him to drinke and to beleeue in him, as saith the Scripture, and therefore lookes for all this at the handes of euery true member of his mysticall bodie the church: so the thing promised appertaineth and is common to them all, though according to the diuersitie of places that they hold in that bodie, one and the selfe ame Spirit is diuersly bestowed vpon them, as we are taught 1. *Cor.* 12. *Ver.* 4. *&c.* So that the *S*pirit and the giftes and graces of God, are here so promised to them all, and shalbe and are performed, as that aptly they may be called riuers of water of life flowing out of their bellies. But yet then some may maruaile, comparing the spirit and giftes thereof seene in many of the faithfull, since Christ was glorified, with the *S*pirit and giftes thereof founde in sundry, as in the Patriarches and Prophets and other famous holy men in

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the olde Teſtament, and finding them in ſhow to be but equall, or rather inferiour to ſome of theirs, why *Iohn* ſhoulde eyther ſimply or by waie of compariſon, thus ſignifie vnto vs that the Spirite had not beene giuen in ſuch meaſure before, as nowe Chriſt beeing glorified it ſhould. Whereunto though I might anſwere that *Iohn* might well ſay ſo, in that then the partition wall betwixt Iew and Gentile ſhoulde be pulled downe, and ſo the borders & compaſſe of the Church ſhould wonderfully be enlarged, in compariſon they were before: yet more fullie to aunſwere this obiection, though in reſpect of thoſe times wherein the Patriarches and Prophets and holie men of GOD liued, in the time of the olde Teſtament, their faith and other fruites of the *S*pirite that appeared and were founde in them, were verie commendable, yet in many reſpectes *Iohn* might preferre the *S*pirite and the giftes thereof giuen to beleeuers in the newe Teſtament ſo before them in the olde, that in compariſon thereof, the Spirite might be ſaide not to haue beene before. For firſt, though then the myſteries of religion were ſufficientlie reuealed for

thoſe times; yet were they not opened ſo clearely and lightſomely then, as now ſince the comming of Chriſt: and the *S*pirit that, he beeing aſcended, he promiſeth to his, leadeth them to all trueth and teacheth them all thinges, *Iohn.* 14.26. In ſo much that the beleeuing Chriſtian nowe can ſpeake by direction therof, more plainly of the Trinitie, of Chriſtes perſon and office, and of many other myſteries of Chriſtian religion, than any of them had done or could. In reſpect and regard whereof, Chriſt ſaith of *Iohn Baptiſt*, verily verily amongſt them that are begotten of a woman, aroſe there not a greater: and yet notwithſtāding he that is leaſt in the kingdome of God is greater than he. For he preached Chriſt, and pointed him preſent, and none of them ſawe him or ſpake of him but a farre off; and yet after Chriſt had gone thorow with that which he came for, and was aſcended; by his *S*pirite he ſo enlighteneth the heartes of the meaneſt ſounde members of his Church, that they can ſay more of him than *Iohn* coulde. And in this reſpect Chriſt ſaide, that manie Kings and Prophets had deſired to ſee and heare thoſe thinges which his Apoſtles and followers ſawe,

and

and yet did not. *Luke.* 10. 24. Then who also knoweth not that the ministrie and reuelation of the will of God was then verie darke, it lay so much in types and figures, in comparison that it is now, Christ being come and ascended, at whom those did but aime and poynte at a farre off; and that therefore in that respect, *Paule* might truely and iustly say, *that the night was past and the day come*, *Rom.* 13. 12. and also magnifie the ministerie of the newe Testament, as *farre more glorious than that of the olde*, as most notablie he doth, 2. *Cor.* 3. 6. *&c?* For then they had but the light of the moone and the starres to direct them, whereas we nowe haue the brightnesse of the shining sonne; and theirs in comparison *was but of the letter and of death, and ours is of the spirite & of life*, as *Paule* sheweth there. And therefore how can it be otherwise, but that the effectes and fruits of the Spirite beeing conformable in some good measure to the ministry wherby it worketh, but that now since his comming and glorification they shoulde be in his as riuers of water of life, flowing out of their bellies; whereas before they were in comparison but like vnto the little

and ſoft running water from out of the fountaine of *Siloah* at the foote of the mount *Syon*. And ſomewhat it maketh the better to make vs vnderſtande both what Chriſt ſaide and did, as *Iohn* heere hath ſet it down, that *Tremelius* noteth vpō this place. For he telleth vs that the Iewes in their Talmud in the tract of the feaſt of Tabernacles *Chapter Chal.* ſhewe that the laſt day of that feaſt was the greateſt, becauſe as they ſay, their ancient Doctors taught them that whereas the other daies thereof, they ſhoulde in ioy onely once circuit the Altar carrying boughes and palmes in their handes, and crying *Hoſannah*, that is, ſaue I pray, this laſt day by tradition, as they tooke it from *Huggai* and *Zachariah*, they were ſo to doe ſeauen times, crying both *Hoſannah* and *Hatzlicannah*, (that is, ſaue vs I pray thee, and make vs to proſper) often times with a lowde voyce: and further he reporteth that there it is ſet downe as the faſhion of that people receiued by the tradition (as they tooke it) from the ſame Prophets, that that day they vſed with greate ioy to drawe water out of the fountaine of *Syloach*, and to carry it to the Prieſtes, that they might powre it vpon the

the Altar with the drinke-offering of wine, hauing in the meane time that ſonge cheerefully &alowde, which we read, *Eſay.* 12. 3. *You ſhall drawe waters with ioy out of the fountaine of ſaluation*: which whiles they did, they thought they ſerued God highly, and prouoked him to beſtow the Spirit of propheſie vpon them, as ſuperſtitiouſly they dreamed that he did vpon *Ionas* whiles he was ſo occupied. Whereupon (as he thinketh) it might well be that Ieſus tooke occaſion, as that day ſtanding (whereas otherwiſe when he taught, he vſed to ſit and to ſpeake but in an ordinarie voyce) to cry vnto them, that ſo the better, for all that noyſe and ſtirre, he might be heard of them, *If any man thirſt, let him come vnto me and drinke: he that beleeueth in me (as ſaith the ſcripture) out of his belly ſhall flowe riuers of water of life:* ſo to draw them from that ſuperſtitious faſhion, indeede to drawe water of life out of him, *the fountaine of liuing waters*, as he is termed, *Iere.* 2. 3. All theſe things therefore now thus laide and conſidered togither, I hope you vnderſtand both Chriſt and *Iohn* in theſe wordes of my text, and perceiue what other occaſion ſoeuer he had, he had heerein a purpoſe to

promiſe them that directly come vnto him, by drinking of him to ſatisfie their thirſtie ſoules, and that leauing running to all other rotten ceſternes that could holde no water, they ſhould finde him no drie fountaine, but a fountaine to fill them, ſo that they ſhoulde runne ouer againe therwith to the watering of others: and beſides you ſee that the Lord hath alwaies taken a delight thus to ſpeake of the ſpirite and giftes thereof, that they ſhoulde receiue that would onelie ſeeke to come to the Father by him.

The right vſe and application of the promiſe.

Wherefore ſeeing the ground of ſuch metaphoricall ſpeeches is alwaies the ſimilitude and reſemblance (as once I haue ſaid alreadie) betwixt the metaphore and the thinges metaphorized; let vs ſee and viewe what likelihoode there is betwixt riuers of water of liſe flowing out of ones bellie, and the giftes and graces of Gods ſpirite promiſed to them that thus come vnto Chriſt and beleeue in him. Marke therefore amongeſt manie other properties that water hath, it hath theſe foure; that is, firſt to waſh and make cleane; then to ſoften and mollifie; and next to make fruitfull that which otherwiſe would be barren; and laſtly to quench

quench and coole. For as you knowe cloathes and other thinges a number, are washed and made cleane thereby: the earth that otherwise woulde be as Brasse and Iron vnder vs, is softened and thereby, it falling vpon it in due season and manner, it is made fruitefull also; and thereby likewise we see fire quenched, and heate much cooled and abated. Wherefore in that Christ promiseth his spirite vnto those that thus come vnto him, and make him theirs by beleeuing in him, vnder the name of waters; thus much, to beginne withall (vnlesse we might thinke that he coulde not tell howe to speake aptly, which but to imagine were absurd,) euen hereby we are taught, that the spirite of God in such must and will be as water, and therefore of power to wash and make them cleane of the foule errours and sinnes, wherewith before they were defiled: and so also of power to soften their stonie and harde heartes, that the seede of the worde may sinke deepe inough therein, and to make them bring forth fruite alwaies in due season, and finally likewise it will shew it selfe of force to quench in them the fire

of concupiſcence and to abate the heate of all other ſinne. Let not any man therefore flatter himſelfe, and thinke he hath done what heere Chriſt commaunded, vnleſſe he can approoue it by the beeing and dwelling of the ſpirite in him, in that ſorte and meaſure, that it may worthilie beare the name of water in all theſe reſpectes. For Chriſt was and is of infinite power and wiſedome, and therefore we may be ſure he hath made heere no other promiſe, but that which he both can and will performe. Neyther lacke of abilitie to be as good as his worde, nor raſhneſſe or vnaduiſedneſſe in paſſing of it at any time, was euer found in him: wherefore let vs not be behind in performing the commaundement, and nothing is more certaine than that he will not be behinde with vs in performing of his promiſe. If therefore we finde our hearts and liues ſtill delighted with our old filthie errours and ſinnes, ſtonie and ſlinty that the worde can take no roote in, or that cannot tremble at the iudgementes of God, barren of all goodneſſe, and burning ſtill with luſt, and on heate with, and after other ſinnes: then whatſoeuer we can prate or talke of Chriſt, or faith in him

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as yet we are meere ſtrangers from them both. Without figure or Metaphor that you may ſee the plaine euidence thereof, marke (I beſeech you) but amongſt infinite other places, theſe moſt plaine teſtimonies of Scripture concerning this point. *The fruite of the ſpirit is in al goodnes, righteouſnes and truth Epheſ. 5. Ver. 9. They that are in Chriſt, and ſo partakers of his death and reſurrection, they muſt be, and are therby and by the power of his ſpirit, deade to ſinne & aline to righteouſnes, Rom. 6. Ver. 3. &c. Colloſ. 2. Ver. 11. & 12. They that are Chriſtes haue crucified the fleſh with the affections & luſtes thereof, Gal. 5. Ver. 24.* And with ſuch, *old thinges are paſſed away, and all things are become newe, and therefore they muſt be new creatures, 2. Cor. 5. Ver. 17. For by him we are deliuered from the handes of our enemies, to ſerue him in holines and righteouſnes all the daies of our liues: & that before him, and as in his ſight without feare. Luk. 1. 74. 75. And therefore we muſt not walke after the fleſh but after the ſpirit, Rom. 8. 1. &c. and ſo put on the new man, which after God is created in righteouſnes and true holines, being renewed in the ſpirit of our minde, and caſting off the conuerſation, that was in times*

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paſt & the olde man: Ephe. 4. Verſ. 22. &c. yea we may not dare call him *Father, vnles we paſſe the time of our dwelling here in feare, in being holy, as he is holy. 1. Pet. 1. Verſ. 16, 17. and if we ſay we haue fellowſhip with him and walke in darknes*, Saint *Iohn* will plainely tell vs *we lie, and doe not the truth, Epiſt. 1. Chap. 1. Ver. 6.* Whereby it is moſt euident, whatſoeuer we haue beene before, when once we are come to Chriſt and haue put on him, the caſe muſt be ſo quite changed and altered with vs, that then though *Paule* may ſay of vs, *you were once ſuch and ſuch*, yet now he may haue cauſe to ſay, as he ſaide in the like caſe of the *Corinthians*; *but yee are waſhed, but yee are ſanctified, but yee are iuſtified, in the name of the Lord Ieſus, and by the ſpirit of our God.* For *Dauid* can ſay, hauing an eie to Chriſt then far off, *purge me with Hiſop, and I ſhall be cleane, waſh me and I ſhall be whiter than ſnow, Pſal. 51. Verſ. 7.* How then may we doe that diſhonour vnto Chriſt being come, as either to think that we are waſhed in his bloode and ſo iuſtified, and yet remaine ſtill foule & filthie, or hauing ſeemed to be clenſed and eſcaped from the filthines of the world, through the knowledge of our Lord & Sauiour Ieſus Chriſt,

to ſuffer our ſelues to be tangled and ouercome therewith againe? If we ſhould thus doe, we doe him the greateſt diſhonour & diſcredit that we can. For what cleanly landreſſe would not take it to be a ſhame vnto hir, to be ſaid or thought to haue waſht her clothes, they remaining ſtill as foule & filthy as euer they were? And moſt certaine it is, if hauing put our hand to the plow, we looke back againe, we are, by Chriſts owne ſentence alreadie pronounced vpon vs, not meete for the kingdom of heauen, *Luk.* 9. 62. and if we be backſliders and reuolters, Saint *Peter* hath told vs what we may truſt to, namely that then our latter end ſhal be worſe than our beginning; yea that we are no better than dogs, turned to our vomit, or than ſowes, after they are waſht, returning to the wallowing in the mire, 2. *Epiſt. Cap.* 3. 20. And moſt feareful is that which we read, *Heb.* 6. 4. *&c.* & 10. 26. *&c.* touching apoſtataes & reuolters from the faith: for there ſuch are told that it is impoſſible that they ſhould be renewed againe by repentance, that there is no more ſacrifice to be offred for their ſins, that there is nothing left for them but a feareſull expectation of irreuocable iudgment and condemnation. Now doubtles the verie waye

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and means to come to this dread full estate is, for them that haue seemed to stand by professing once the sounde faith, to be careleſſe in maintaining and preseruing conscience in their liues and conuersation; and therefore to teach vs asmuch *Paul.* calles vpon his *Timothie*, to maintaine and nouriſh togither, faith and a good conscience, for that whiles some (as namely *Hymmeus* and *Alexander*) haue made no carefull reckoning of the one, they haue made shipwracke of the other. 1. *Tim.* 1. 19. & 20. Let him therefore that seemeth to stande, take heede he fall not. 1. *Cor.* 10, 12. and in anie case also let him that would seeme to be in deede in Christ Iesus, be a new creature. 2. *Cor.* 5. 17. for such haue crucified the flesh with the affections and luſtes thereof. *Gal.* 5. 24. they walke not after the flesh, but after the Spirit, (as ye haue heard) *Rom.* 1. and they are a people zealous of good workes. *Tit.* 2. 14. Wherefore let vs neuer once thinke that our sinnes are in Christ Iesus couered, vnleſſe we finde our selues cured thereof; or that for his sake they are pardoned, vnleſſe we in truth perceiue our bodies and soules purged at the leaſt thereof, that sinne raigne

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not in our mortall bodies *Rom.* 6 .12. For they that ſo are of God, *Iohn* ſaith flatly, they cannot ſinne (meaning, ſo as that ſinne raigne in them) for that they are borne of God, and his ſeede remaineth in them .3.9. Howſoeuer therefore Hypocrites, and ſuch as haue but a temporarie faith, may and often doe fall headlong into obeying ſinne with their full and whole conſent as their lawfull king, in whoſe obedience willingly they take delight, and ſo ſuch worthily quite leaſe thoſe giftes and good graces, which they ſeamed to haue before and conſequently by their ſo falling away, as the ſame *Iohn* teacheth in the former Chapter *Cap.* 2. *Ver.* 10. make it euident, that they were neuer of the number indeede, that by a liuelie faith were in Chriſt Ieſus; for then as he ſaith, they would ſtill haue continued with ſuch: yet ſo it is neither finally, nor at any time after, with thoſe that once haue vnfainedly and rightly indeede put on Chriſt. For as *Paul* teacheth moſt euidently and forciblie *Rom.* 6. throughout, and *Col.* 1. 2. ſuch haue ſo put him on and are in him, that as he once for all died and was buried to put away their ſinne, and roſe againe, aſcended

cended into heauen, and ſitteth there at the right hand of the father, to confer & beſtowe vpon them a perfect righteouſnes & iuſtification; ſo by the power and efficacie of Chriſt dwelling in them, they are deade to ſinne, and aliue to righteouſnes: and therefore, howſoeuer, will they nill they, they may, by ſome reliques of ſinne remaining in them to humble them and to wraſtle againſt, be inforced with the ſame Apoſtle in the next chapter, cõplaining of the tyranny of ſinne, to cry out, *I do not that good I would, but that which I hate that doe I*, yet all ſuch with a good conſcience, may comfort themſelues againe with him, and ſay, *if I doe that I would not doe, and hate, it is not I that doe it, but ſinne that dwelleth in mee*, *Cap.* 6. 15. & 20. And in the end they may be ſure, that the ſpirit that dwelleth in them, will ſo ſtrenthen them againſt the fleſh, that they ſhall get in the end of the battle, the victorie, and that in the meane time, the fleſh ſhall neuer be able vtterly to preuaile: as they may reade, *Gal.* 5. 17. & 24. For that *Spirit* being once com into the field, though old *Adã* muſter all his beaten & woũded ſouldiers neuer ſo oft; yet that man in whoſe hart the field is once pitched & fought, may aſſure him ſelfe, that it is as abſurd for him to think that either in the end or at any time

time, the fleſh ſhall preuaile to driue that ſpirit out of the field; as it is to thinke that a baſe creature can ouercome God the Creator. And to aſſure all ſuch hereof, Chriſt hath promiſed when he ſends once this *Spirit* of his vnto them, that it ſhal be their cõmforter, & that it ſhal abide with thẽ for euer. *Iohn* 14. 16. & that he would beg of his father, that he ſhoulde ſo doe. And therfore they may be ſure, that he hath done it, & hath alſo obtained his ſute; for he is truth it ſelfe. *Iohn* 14.6. & therfore true in his promiſe, & beſids he tels vs, that he knew his father alwaies heard him. *Iohn* 11.42. Let not that wrong therfor be offerred either to Chriſt, or to his Spirit, that any ſhould but once think that either of theſe can be driuen out of poſſeſſion, after once they haue taken it in theirs, either by Sathan, the world, or the fleſh: they may be buſy to grieue & trouble them, but neuer ſhal they preuaile: for they are alwayes the ſtrõger infinitely, and their loue & care to keep & preſerue theirs, is like them ſelues, that is eternal & moſt conſtant: & indeed, in that Chriſt here in our text promiſeth his ſpirite not only in & vnder the name of water, but of riuers of waters, & that of life, flowing out of their bellies, that ſhould doe, as before he cõmanded; al this being to be vnderſtood of the giftes & graces of the ſpirit, which he wold beſtow vpon all ſuch

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(as we haue heard;) as thereby we are taught that he will giue them to such, not in a scant, but in a very plentious manner and measure, for that he is a liberall giuer, *Iames* 1. 5, so by calling them Riuers of the water of life, he teacheth vs and assureth vs that they will neuer altogither die, or be dried vp: for his giftes giuen to such, are without repentance *Rom.* 1. 29. They shew also by the other addition, of flowing out of their bellies, that they will not be smothered and kept in within the bellies of the beleeuers owne selfe, whatsoeuer the state of the time be wherein hee liues. For they must flow out of their bellies; and therefore such must let their light shine before men, to the glorie of God, and good example and profit of others, as Christ hath taught them *Math.* 5. 16. Wherefore let the first of these lessons occasion euery one that is desirous to haue any comfortable assurance that this promise is made to him & appertaineth vnto him, to striue by al lawfull and good meanes, to haue the sanctifying giftes of the spirit, in such plentifull and abundant measure in him, that he may feele, and others finde by experience, that they may worthily be compared to

Riuers

riuers of water. And by the second let euery such one also learne for the better certifying of his owne heart, that he is such an one indeed, that he must perseuere vnto the end, *Math.* 10.22. euermore bringing forth more fruite in his age, as the tree planted in the house of God whereunto such are compared, *Psal.* 92.13.14. vseth to doe. For to the vnspeakable comfort of all such, the giftes and graces of the holy spirit vndoubtedly accompanying their right comming vnto Christ, and beleeuing in him, are heere resembled vnto riuers of waters of life, not onely for that they come from the true fountaine of life, and will leade and guide the owner therof therunto, but also for that in such in whom they are once founde, they will neuer eyther wholly or finally faile or drie vp. As therefore such may be sure that the foundation of God remaineth sure, *The Lorde knoweth who are his*, 2. *Tim.* 2.19. so they may be by these fruites of the Spirit without hypocrisie founde in them, most certaine that according to Saint *Peters* counsell they haue ioyned vertue to their faith, and so consequently haue made their own election so sure vnto themselues (which

alwaies before was ſure with God) as that they ſhall neuer fall. For this is the indiſſoluble chaine of God, whereof one linke can neuer at all be ſeuered or ſundred from an other after that but once the firſt two be coupled, whom he knewe before and predeſtinated to be like to the image of his Sonne, and ſo elected in him before the foundations of the world, thoſe he firſt calleth, then iuſtifieth, then ſanctifieth, and laſtly glorifieth, *Rom.*8.29.30. *Ephe.*1.4. Whom therfore indeed we finde once by theſe riuers of waters of life ſanctified, we may be out of doubt that thē God hath elected, called, and iuſtified, and that alſo them he wil glorifie. For this ſanctifying ſpirit beareth witnes with their ſpirits, that they are the children of God, and ſo imboldneth them to cal vpon him ſaying, *Abba Father*, *Rom.*8.15.16. and it is the holy Spirite of promiſe that ſealeth them and is the earneſt of their inheritance and redemption in Chriſt Ieſus, *Ephe.*1.13.14. Though therefore ſuch to their own ſence and feeling, and perhaps alſo in the conceit of others, may haue not onely theſe graces of the Spirite more eclipſed at one time than at another, yea may thinke that they

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are quite dried vp and vaniſhed: yet forasmuch as whom God once loues, (as doubtleſſe he doth all them whom once truely he doth thus qualifie he) loues to the end *Iohn.* 13.1; let all ſuch be moſt firmelie reſolued that this is but the better to humble them, and to prouoke them, when they finde theſe graces reuiued in them againe, to worke out their owne ſaluation with the more trembling and feare, becauſe he that hath begunne this good worke in them, will neuer giue it ouer vntill he haue brought it to perfection; and he it is that will worke in them both the will and the deede of his good pleaſure. *Phil.* 1.6.& 2.12.13. For ſuch haue the infallible markes of Chriſtes elect and choſen ſheepe, whereof he himſelfe moſt plainelie teacheth, that it is impoſſible that any ſhoulde eyther take them out of his handes, or that any of them ſhould finallie periſh. *Matth.* 24.24. and *Iohn.* 10.28. The reaſon is, that they are kept by the power of God through faith, to ſaluation. 1. *Peter.* 1.5. Indeede meete it is and verie needefull, that ſuch that once haue attained to the graces & giftes of the Spirit, to be as riuers

of waters of life in them that they ſhould doe what they may poſſiblie to nourriſh and increaſe the ſame, and they are to knowe that if they doe fayle in doing of their duetie in this behalfe, that they are worthilie cauſed to ſee and feele to the greate griefe of their ſoules, the decaye thereof; yea that they haue done as much as lies in them, vtterly to leaſe them and to prouoke GOD to be their enemie: and therefore they are moſt earneſtlie to repente their negligence and careleſneſſe in this pointe. But yet the force of this Metaphore, theſe places and a number moe in the Scriptures, that are as pregnant to this purpoſe, moſt plainely ſhowe that when thus it falles out with ſuch, that yet in the goodneſſe of GOD towardes them this their ſence, feeling, and the iudgement of others prooue no ſtronglier that theſe giftes of the Spirite are quite gone in them indeede, than the eclipſing or hiding away of the ſunne from our eies by foggie miſtes or cloudes at noone daies, the raking vp of the fire when there is ſtore thereof in the aſhes, the not ſtirring of a liue and ſtrong childe

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in the mothers wombe at all times a like, or the not appearing of leaues and fruite vpon quicke trees in an orcharde in the deepe of winter, proue that there is no Sunne in the firmament, no fyre on the harth, no childe in the wombe, or that then there is no sappe in the roote of the trees. As therefore when neyther the moone, fogges, nor cloudes are betwixt vs and the Sunne, it will appeare and shine againe; as when the ashes are remoued, and the coles hid thereunder are blowne againe, thereof may growe as greate a fire as euer before; as when the childe stirreth againe, though it haue life without motion a greate while before, the mother conceiueth as certaine hope that she is with childe as euer before; and as when the spring time commeth, there will be both leaues and fruite vpon the trees in the orchard that seemed deade before in the winter: so is it in this case, when GOD shall remooue the lettes and causes (as most certainelie he will aswell in this, as in these other we see naturallie and commonlie they are) then the brightnesse, heat,

motion and liuelineſſe of his Spirite, ſhall and will in his appeare againe.

But then the better and the more eaſilie that they may finde this to be thus, laſtly I woulde haue all ſuch to remember that it is not inough that to their owne ſence, and in their owne conceites they haue theſe giftes of the Spirit as riuers of waters of life: but that if they be ſuch indeede as heere are promiſed, and therfore are performed to all that come vnto Chriſt and beleeue in him, that they muſt flowe out of their bellies. Where by their bellies, we are to vnderſtand, as *Auguſtine* hath well noted in his 32. tract vpon *Iohn*, the bellie of the inner man, which, as he there telles vs, is the cõſcience of the heart. And as there alſo he ſaith, this flowing of riuers of water out of the bellie of the inner man *Beneuolentia eius eſt qua vult conſulere proximo: ſi enim putet quia quod bibit ſoli ipſi debet ſufficere, non fluit aqua viua de ventre eius; ſi autem proximo feſtinet conſulere, ideo non ſiccat quia manat*: that is, Is his bountifulneſſe wherewith he will prouide for the good of his neighbour: for

if

if he thinke that that which hee hath drunke muſt but ſerue himſelfe, the water of life flowes not out of his bellie; but if he make haſt to doe good to his neighbour, it drieth not vp, and that becauſe it floweth. For as Chriſt hath taught vs by the parable of the Talents, *Matth.* 25.4. *&c.* in no caſe we may conceale or hide the Talentes that he beſtowes vpon vs, but vſe them we muſt to his beſt aduantage; for otherwiſe they ſhall bee quite taken from vs: whereas if we laye them forth, and vſe them to the gaine of him that beſtowed them, they ſhall not onelie be increaſed, but in the ende we ſhall haue a moſte comfortable rewarde. *Pſeudonicodemits* then, whatſoeuer the time and place bee where and when we liue, wee may at no hande bee: that is, for feare of the Iewes or Phariſies, we may not be ſuch as dare with *Nichodemus* come ſtealinge to Chriſt by night onelie, *Iohn.* 3. 1. For Chriſt moſte plainelie hath tolde vs, *Mark.* 8. 38. *That whoſoeuer he bee that will be aſhamed of him and of his*

wordes amongeſt an adulterous and ſinne-full generation, he will be aſhamed of him in the glorie of his Father. As therfore we beleeue with the heart to righteouſneſſe, ſo Saint *Paule* teacheth vs, that *we muſt confeſſe with our mouthes to ſalvation*, *Rom.* 10.10, For where true and liuelie faith is indeede, there it wil make her owner to be at the ſame pointe that the Pſalmiſt was, whatſoeuer come of it, when he ſaide, *I beleeued, and therefore haue* I *ſpoken*, *Pſal.* 116.10. And likewiſe where true faith is, as it worketh immediatelie with GOD in heauen, for the iuſtification of her owner, through Chriſt Ieſus, ſo ſtreight alſo, and ſo thenceforth it ſetteth the heart of her owner ſo on fire with loue both towardes God, that in his Chriſt hath ſo tenderly loued him, and towardes man for his ſake, that thence he is moſt carefull that ſuch workes and wordes may flowe as both ſhall and may giue a liuelie teſtimonie thereof both to God & man. For all ſuch haue with Saint *Paule* learned, *that by Chriſt they are redeemed from all iniquitie, and purged to be a peculier people vnto himſelfe, zealous of good workes.*

workes. Tit. 2. 14. Thus if theſe riuers of waters of life flow out of our bellies, then, and not elſe, we may be ſure we are come vnto Chriſt, and haue drunke of him to eternall life. Whiles then we teach thus (as no otherwiſe wee doe,) doe we ſet open any gappe of libertie or licentiouſnes to our hearers, or are we in our doctrine any way enimies to good works, as our aduerſaries ſlander vs? Nay doe we not as earneſtly and vehemently, as they can for their liues, vrge men to doe them? Indeede we dare not teach them, when they haue done neuer ſo manie of them, in any caſe to make any peece of a ſauiour, eyther of any thing they doe or ſuffer: becauſe, as you haue heard, we learned out of the Scriptures, that that office ſo intirely and wholly is to be referred to Chriſt, that it may not be imparted or communicated, without antichriſtian robbing of him of that ſpeciall honour that belongs vnto him, to anie thing or perſon elſe. But yet notwithſtanding, as now you heare, we moſt plainely teach, that none can haue any certaintie in himſelfe (without which our faith is but a fruiteles wauering conceite

ceite) that as yet he is in Christ and shall be saued vndoubtedlie for his sake, vntill the power of him dwelling in him, truelie appeare by these fruites of the spirite, that are heere for their puritie, multiplicitie, vtilitie, and continuance called riuers of water of life flowing out of the bellies of such. And therefore though we dare not with our aduersaries teach men, nor encourage men to doe good workes, either in part or in whole to earne, deserue, or merit heauen by, (which vnlesse we would say with them, we say nothing to this purpose) yet most cleare and euident it is, that to that end we vse and vrge all the arguments that the Scriptures haue taught vs. For we beseech them *by the mercies of God* with Paule. *Rom.* 12.1. *to giue vp their bodies a liuing sacrifice, holy and acceptable vnto God, in seruing him according to his word, and not according to the fashions of the world.* For that by these tender mercies of God towardes vs in Christ Iesus, we that beleeue aright in him, *are deliuered out of the hands of all our enemies, that we should serue him without feare, all the daies of our life, in holinesse and righteousnesse before him. Luke.* 1. 74. 75. For in

that

that this *grace of God, that bringeth ſalnation vnto all men, hath appeared, it teacheth vs that we ſhould denie vngodlines & worldly luſts, & that we ſhould liue ſoberly, & righteouſly & godly in this preſent world.* Tit. 2. 11 12. Yea hauing rightlie laid hold of this grace, we ſay againe with the ſame *Paule, That we are Gods workemanſhip created in Chriſt Ieſus vnto good workes, which he hath ordained that we ſhoulde walke in.* Epheſ. 2. 10. Againe with Chriſt to this ende we ſay vnto all, *Let your light ſo ſhine before men, that they may ſee your good workes and glorifie your Father which is in heauen.* Matth. 5. 16. *and loue one another, as he hath loued vs: for by this ſhall all men knowe, that yee are his Diſciples,* Iohn. 13. 34. 36. And with *Peter, we exhorte all men to ioyne vertue to their faith, to their vertue knowledge, to their knowledge temperance, to their temperance, patience, to their patience godlineſſe, and to that botherlie kindeneſſe and loue, ſo to make their election ſure,* 2. *Peter.* 1. 5. & 6. With *Iames* alſo we crie and call vpon euerie one that maketh confeſſion of faith, *to ſhewe his faith by his workes*, which if hee doe not,

we

we as plainely tell him with the ſame *Iames*, *that his faith is deade in himſelfe. Iam.* 2. 17. *&c.* For the faith that auaileth in Chriſt Ieſus, as *Paul* hath taught vs, *worketh by loue*, not that loue is in the forme of faith (for how can one diſtinct vertue be the forme of an other) but that it is the inſeperable companion of a liuely and ſound faith. Neither are we negligent in often laying before our people Gods law and the true meaning thereof, both to teach them what good workes are, and to incite them to doe the ſame. Wherein we dare be bould to ſay we goe beyond our aduerſaries, in leading men aright to good workes: For we vrge and ſhewe the lawe of GOD to be ſo perfect and abſolute a rule of good workes, that it reacheth to the condemning of the firſt motions ariſing in our mindes to ſinne, though they be not at all yeelded vnto and liked of, for that it calleth for the whole heart to be occupied onely in the things that pleaſe GOD, and that all ſinne is condemned therein, and all vertue commended: whereas our aduerſaries the papiſtes, holde the lawe to be ſo imperfect, that

it

it condemneth not these first motions to sinne, and that there are a number of good workes, and as meritorious, that haue for their grounde but the traditions and commandements of men, as manie that are expresly commaunded by the law of GOD: forgetting belike that the law is so spirituall, that it made *Paule* to crie out of himselfe, *O wretched man that I am, who shall deliuer mee from this bodie of sinne and death? Rom. 7. 24.* and that Christ most flatly hath said, *that they worship him in vaine that teach for doctrines mens preceptes. Math. 15. 9.* We vse often to terrifie our hearers from ill workes, and from omitting of good, by making it manifest vnto them, by the iudgements of GOD therefore threatned and executed, that so to doe, is so daingerous, as that thereby they deserue all Gods heauie iudgments to be executed vpon them both in this life, and in the life to come: and that vndoubtedlye they shall, if they repent not. Wherein also we goe further than these our aduersaries: for they teach that a number of sinnes, euen for the littlenes thereof, are not deadly, or such as deserue damnation, which

which may easily be satisfied for and put away. Lastly we forget not to teach them what promises of reward God hath made to such as will carefully walke before him in holinesse and righteousnesse, both concerning this life, and that which to come; assuring them with *Paule*, *That godlinesse is profitable vnto all thinges, and hath the promise both of this life present, and of that which is to come.* 1. *Tim.* 4. 8. wherein we goe so farre that also with Christ we confidently tell them, that they *shall not leese their rewarde in heauen, no not of a cup of colde water bestowed aright in his name vpon any of his. Mat.* 10. 42. For though all that we doe or can doe, be infinitelie lesse than we owe to God and are bound to doe, (*for in many things we sinne all, Iam.* 3. 2.) yet all that approue themselues to be in Christ by walking not after the flesh but after the spirite in bringing forth the right frutes thereof, as *Paule* teacheth *Rom.* 8. 12. 13. *&c.* vndoubtedly for Gods promises sake in Christ Iesus, shall both heere and in heauen finde themselues and their workes so liberally rewarded, that they shal haue no cause to complaine, but rather to wonder at Gods most bountifull

tifull crowning of his owne bleſſinges and graces with further both heere and there. Thus then you ſee that though, when the queſtion is in hande why men ſhall be ſaued, we dare ſende them to no other meritorious cauſe thereof but onelie to Chriſt, and the thinges done by himſelfe for vs, becauſe we know that *his name is the onelie name whereby commeth ſaluation*, *Act.* 4. 12; yet when it is demaunded who they are, which for Chriſtes ſake ſhall indeede be ſaued and ſo reſt in Gods tabernacle, and for euer dwell vpon his holy hill, we are boulde to teach that none but they that, according to the time and occaſion they haue after they be in him, proue themſelues to be ſuch by the riuers of water of life flowing out of their bellies, as you haue heard, and therefore are ſuch as are deſcribed to that ende, *Pſalm.* 15. 2. *&c.* And beeing ſuch, we counte it no preſumption, but moſt commendable faith in them to be fully perſwaded (becauſe they haue not onelie Gods worde and promiſe generally offered vnto them, and particularly ſealed in the adminiſtration of the worde and *Sacramentes* outwardlie;

but

but alſo moſt effectually inwardly teſtifi-
ed vnto their ſpirites by Gods owne
Spirit by theſe newe fruites thereof, to ap-
pertaine particularly vnto them, to ground
this their perſwation vpon) that for
Chriſtes ſake vndoubtedly they ſhal be
ſaued. Theſe arguments therefore, we
doubt not, will bee ſufficient to moue
and to perſwade all that vnfainedly be
the Lordes, euen of loue and thanke-
fulnes towardes him for his vnſpeak-
able loue and mercies towardes them,
to ſtriue both day and night, by all poſ-
ſible meanes, ſo to ſtirre vp the graces
of the ſpirit in them, that indeede wor-
thylie they may bee counted as Riuers
of waters of life flowing out of their
bellies.

Thus then at laſt (welbeloued in the
Lorde) we haue hearde firſt, the cir-
cumſtances of a notable ſermon made
by Chriſt our *Sauiour* himſelfe, as
where, when, vpon what occaſion,
and in what manner he made it; name-
lie at *Hieruſalem*, in the temple, in and
vpon the laſt and moſt ſolemne day of
the feaſt of Tabernacles, to draw them
that were there, from their owne vaine

ſup-

ſuperſtitions that led them from him to himſelfe, vttered by him ſtanding, and that with a crying voice. Secondly you haue heard that he ſpoke therein to all that be thirſtie, and to none elſe, that is to all that are truely broken and contrite hearted vnder the burthen of their ſinnes, and ſo earneſtly long for redemption and deliuerance from the ſame. Thirdly you haue heard that he commaunded ſuch, what, to eaſe them of this their ſpirituall thirſt, they ſhoulde doe; and that that was, and is, firſt to come vnto him, that is to know and acknowledge him what he is in perſon and office, and then to drinke of him, that is, rightlie to beleeue in him, and ſo thereby to make him, with all the mercies of God prouided for mans ſaluation in him, their owne: which they hauing done, laſtly you haue heard that he promiſeth all ſuch that his Spirit in them all ſhould be as riuers of water of life flowing out of their bellies, which was not, nor had not beene as yet then; becauſe when Chriſt made this ſermon, hee was not yet glorified. And in handling of all theſe, withall you haue beene ſhewed what we are to learne euerie one of

vs thereby, both miniſters and people, which haue beene ſuch and ſuch and ſo manie good thinges, as that if we haue heard as we ought to doe, we haue all of vs (I hope) euen ſufficiently to our ſaluation, learned both howe to beleeue and how to liue to be ſaued. For firſt we haue beene taught howe by the lawe we are to be humbled and throwne downe, that we may be fit patients for Chriſt Ieſus, ſecondly we haue heard by the Goſpell, how we are to riſe againe and to recouer a better ſtanding than euer we had in the firſt *Adam*, by knowledge and faith of the ſecond, Chriſt Ieſus our Lord and *Sauiour*. For we haue beene ſhewed how the *Spirit* of God by the miniſtrie of the worde and *Sacramentes* through this faith of ours, grounded vpon ſounde knowledge, vnites Chriſt Ieſus himſelfe and vs togither, though after a ſpirituall manner, yet moſt truelie and effectually to our ſaluation, and the contrarie doctrine hath at large beene confuted. And by the way it hath moſt plainely beene laide before vs, howe we ought to be qualified both in faith and manners, both in hearing of the worde

worde and in the vſe of the *Sacraments*, that thereby ſtill we may growe vp in the houſe of GOD in Chriſt Ieſus to be perfect men, and acceptable in the ſight of his heauenlie father. Laſtlie, by the viewe of the promiſe we haue beene (I truſt) thorowlie taught what manner of liues we ought to leade, as long as we liue, after that once we bee got to be in Chriſt Ieſus indeede, in all true holineſſe and righteouſneſſe. God therefore of his infinite mercie for our *Sauiour* Chriſt Ieſus ſake giue vs grace ſo to imprint all theſe thinges in our harts, that to his owne glorie to the edifying of all others, amongeſt whom wee ſhall liue, and to the euerlaſting comfort of our owne ſoules we may euerie one of vs that haue nowe hearde theſe thinges, both vnfainedlie beleeue and liue alwaies accordinglie. Nowe God the Father, God the *Sonne*, and God the holie Ghoſt, three perſons and one GOD, to whome be aſcribed all honour, praiſe, and glorie nowe and for euer, be with all our ſoules and bodies, to bleſſe, preſerue and keepe vs ſo in

both this way, that wee all of vs liuing and dying may keepe a ſteddie and ſtreight courſe therein vntill hee vouchſafe to take vs all hence to be heires of his eternall and euerlaſting kingdome.

Amen. Amen.

FINIS.

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